THE
Universalist Leader

Boston August 20, 1921 Chicago

Courage

Courage is but a word, and yet, of words,
The only sentinel of permanence;
The ruddy watch-fire of cold winter days,
We steal its comfort, lift our weary swords.
And on—for faith, without it, has no sense;
And love to wind of doubt and tremor sways;
And life forever quaking marsh must tread.

Laws give it not, before it prayer will blush,
Hope has it not, nor pride of being true,
'Tis the mysterious soul which never yields,
But hales us on and on to breast the rush
Of all the fortunes we shall happen through;
And when Death calls across the shadowy fields—
Dying, it answers: "Here! I am not dead!"

John Galsworthy

The Universalist Leader

Continuing the CHRISTIAN LEADER and its predecessors (1819-1897), the UNIVERSALIST and its predecessors (1827 to 1897), and the GOSPEL BANNER (1835 to 1897).

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Μιγμα

If controversy is a test of success, Mr. Wells's history of the world from creation down must be one of the most successful histories ever written. He has drawn the fire of a prodigious number of specialists on a wide variety of subjects. (*Springfield Republican.*)

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The experiment of a midsummer study of international affairs at Williams College, under the expert instruction of men largely from abroad, deserves hearty approval. The greatest need internationally is to know the facts, and then to meet them bravely and conscientiously. President Garfield struck the keynote of the conference when he said, "I conceive it to be the fundamental object of the Institute of Polititics to seek until we have found the way by which international relations may be so adjusted that the strength of each may be developed for the welfare of all." With such men as Chief-Justice Taft and Lord Bryce on the program we may look for sensible, practical talk on the issues of the day. (*The Congregationalist.*)

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Should a preacher enter politics? Not as a profession, but in the proclamation of righteousness he must necessarily have to do with the politician and with the affairs of state, even as in preaching honesty, purity, love, he is declaring principles that touch every business and avocation in life. The preacher can not be sidetracked during the week nor given to understand that his business belongs to Sunday and the church. Every day is his day of opportunity; every realm is his field of service and duty; all places, if they be entered in the spirit of the Master, furnish him with a pulpit. To the extent that preaching becomes a mere profession—having to do with certain things that can be labeled and classified—the preacher is provincial. In the words of Wesley, the preacher has the world for his parish. I do not know any man who requires a deeper, richer or fuller life for his work than does the preacher. (*Edward L. Powell.*)

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The League of Nations is by no means dead in the hearts of the American people. The National Economic League has just taken a referendum among its members, made up of men of all parties. Only fifteen per cent believed that the United States ought to refrain from any kind of association of nations; while sixty-five per cent were for the present League with modifications, and eighty-four per cent were for the Root plan of International Court. (*Herald of Gospel Liberty.*)

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ESSENTIAL PRINCIPLES OF THE UNIVERSALIST FAITH

1. The Universal Fatherhood of God.
2. The Spiritual Authority and leadership of His Son, Jesus Christ.
3. The trustworthiness of the Bible as containing a revelation from God.
4. The certainty of just retribution for sin.
5. The final harmony of all souls with God.

Neither this nor any other precise form of words is required as a condition of fellowship, provided the abo e principles be professed.

Editorial

Religion is poetry in action.

* *

The hotter the flame the quicker cometh the ash.

* *

We must die to live—die to the self-life to live in the brother-life.

* *

Jesus finds the heroic life in the sacrifice of private interests to the public welfare.

* *

Autocracy has never been one-half so much afraid of swords and cannons as of ideas.

* *

Jesus is divine because he reached the supreme elevation where he had no interest not coincident with the universal rights of man.

* *

Jesus came into a lost world, a world lost in the illusion of the self-life, dominated by the desire to possess the world for selfish ends.

* *

Jesus' vision of the kingdom of heaven upon earth seems like a poetic dream—an illusion. It is not an illusion—the lack of it is the illusion.

* *

Only in the heroic life does man find fullest life. Jesus brings to man a new ideal of heroism: to bear one another's burdens—to live *for* one's comrades, not *upon* them.

* *

The Sermon on the Mount is the greatest ever heard by mankind. It was uttered by a supreme poet, one who knew that men need more than mere economic principles in order to live.

* *

The career of Jesus began when the selfish world spirit—the devil—tempted him to sacrifice his ideals to obtain world dominion. All our lives begin in this fashion. Choice is the hinge of destiny.

* *

We find real rest and happiness only as we act in unity with our fellows, and so, in unity with the divine purpose. Jesus saw that the one thing needful was to bring men into brotherly relations, and so, into divine relations.

* *

There are those who say that Christ's kingdom has nothing to do with real affairs since it is within. True, it *is* within. So is the oak within the acorn, but not to stay. There are, then, two kingdoms of heaven: one, internal in character; the other, external in institutions.

* *

The unconsecrated life is poor and desolate. We need something higher and more divine than ourselves in order to live. This is what Christ brings. He brings a sorrow and a burden—but a sorrow that is richer than the world's joy and a burden that is sweeter than its rest.

* *

Jesus brings to the world a new principle of judgment—the judgment of evaluation. Men are to be saved not because of their theology, but because of the human service they have rendered. Men are to be judged by their deeds. To Jesus there is no heresy but the lack of love.

* *

Mrs. Bisbee

Mrs. M. G. Bisbee, wife of Dr. Frederick A. Bisbee, Editor of *The Leader*, died at her home in Arlington Heights on Tuesday, Aug. 9, after a long illness. To Universalists everywhere, who knew her and because they knew her respected and loved her, this word will bring sorrow, even though to her it meant release. From one and all instant sympathy will go to Dr. Bisbee and his children.

We Are Moving Forward

Not so very fast, but we are on the way to better things. Way back in the Middle Ages, whenever that might be, it was put down by one with authoritative phrase, that "a prince ought to consider peace only as a breathing-time which gives him leisure to contrive and furnish ability to execute military plans." Sometime later the thought was shortened to "in time of peace prepare for war." And this dictum has stuck in the minds of rulers and near-rulers, and still sticks in myriads of minds, common and uncommon. But after being fed up on the great World War, there is developing a revulsion of feeling quite general. And some are somersaulting the phrase and saying, "In time of war prepare for peace," which has more sound than sense. It is being realized that the problems and the glories of peace are large enough to tax the wisest and inspire the noblest. The world is just beginning to see that war is not necessary, and to

spend precious years and precious resources and still more precious lives in preparation for the unnecessary and the useless, is simply to convict the world of a foolishness that is ciminal.

Getting Ministers Quick

Many ministers have been surprised, when occasion offered, to find how much preaching talent there is in the congregation. At times when the minister has been called away or incapacitated by illness, some layman, on persuasion, has taken his place in the pulpit to the edification of the congregation. There is hardly a society in which there is not at least one who is able to conduct a service and preach a sermon. It would be strange after all these generations of churchgoing, if there should not be absorbed sufficient of the spirit and the letter of the Gospel to make adequate expression. As with our own Church, practically all others are unable to supply all their pulpits, and strenuous efforts are being made to recruit the preparatory schools. But we can not wait, the need is urgent, and some wise ones are turning to the pews to supply the pulpit. In New York recently at the Broadway Congregational Tabernacle, five of the laity were formally ordained as "lay preachers," and the policy was advocated at the National Convention. And why not? There are men and women in many of our congregations who, with a little preparation, might have saved a number of our churches now lost, by tiding them over the lapse in ministerial supply.

* *

THE THINKING MINISTERS AND THE MODERN WORLD

THOUGHTFUL ministers find that the greater mass of persons who make up the modern world are not much interested in thinking. This is the complaint of all persons interested in and concerned about the higher interests of culture. The crowds go to the movies and to the lighter plays in the theaters, not to the theaters that render the more serious plays. The "best sellers" are seldom the greatest books. Poetry always goes abegging for for readers. The popular interest in science is due far more to the love of marvel than to the love of truth. The profounder books of philosophy have comparatively few readers.

If the modern world were more thoughtful, the thinking minister would have a greater opportunity to serve the mind of his age. Thoughtful men and women would seek out the thoughtful ministers.

Nor is the modern world greatly interested in the higher values of the moral life. There is no deep passion for the things of beauty, no consuming zeal for the finer things of life, no consecration of soul to nobler idealism, no absolute trust in the bright visions and glorious dreams of the prophets and poets of the ages and of our own day. The very teaching of the Master himself in respect to the real values of life, the right conduct in social relations, the sacrificial as univeral in its obligation, the duty of forgiveness, the love of the enemy, the Kingdom of God as the end of all human and divine action, and such teaching, appears as an iridescent dream.

Moreover, the modern world is not much concerned for the future world. Even some thoughtful ministers who are more troubled about the church than they are about the world are compelled to recognize this fact. It is earth, not heaven; now, not the future; here, not the hereafter; that engages the attention of the modern world. The minister, however, can not be so limited in his range of vision, nor so confined in the scope of his interests. He is compelled by the facts of life to take the eternal spiritual world into consideration. The vast majority of humanity is there, if anywhere; some of his own loved ones are there also, if anywhere; and he must minister comfort to his parishioners who mourn their dead. Interests in human things, a passion for the things of the spirit, and faith in the Christian Gospel, compel him to think of the eternal world as well as this temporal world. If the modern world thought more of the future, the present world would gain in significance and value.

Then, too, the modern world is not profoundly interested in God. Here is the greatest defect in the life of the modern world. God is not vivid in the minds of most modern men. He is not the greatest reality in their consciousness. He may be the last resort in trouble, but He is not the first resort of men in their daily lives. For the thoughtful minister, however, God is the greatest reality, the first resort in life, the supreme interest in life, and the everlasting Good of his soul.

* *

GENIUS WAITS, BUT WINS

IT is the history of genius to "be despised and rejected of men." This is because genius lives on the mountain tops while ordinary minds live in the valleys. The high-mountain soul is nearer to the voices of heaven; has a broader view of things in their right relations; is untainted by worldliness. His eyes are not dimmed by the glare of lights nor by intervening hills, and his ears are not deafened by the din of revelry, and his mind is not dulled by the hurry and worry of everyday life. But sometimes the sorrows of genius are turned into joy and he that sowed in tears returns bringing his sheaves with him. Genius lives decades—sometimes generations or centuries—ahead of its time. When, as they surely must, the people of the world come to the place on which a noble man has stood, they see what he saw and call him blessed. It was so with Columbus and the people of the European world. This is the history of inventors, explorers, discoverers, etc., of every age. It is the history of the pioneer, the path-finder and the seer. In illustration of this we have but to recall Isaac Newton, Charles Darwin and Burbank in science; Langley and Edison among inventors; Horace Bushnell and Adam Smith among economists; Origen, Thomas Potter and John Murray among religionists. To read Roger W. Babson's "Fundamentals of Prosperity" and other similar modern statements of those who before had not *known* the founder of Christianity and Christian civilization, is to think once more how Jesus waited many years, yea, centuries, before it was given unto men to see that here was a true prophet who saw not as through a glass darkly. And now in another sense and with another group of followers he belongs among the immortals. At his name every knee should bow.

Knocking the Church

The Rev. Frank O. Hall, D. D.

WHY do not more people attend church? Has this ancient institution any distinctive and necessary place in the modern world? Does it perform any important function in modern life? Is it worth while to attend church and to exert one's self to promote its welfare?

Most people in our time would answer that question orally in the affirmative, but practically in the negative. They would not vote to have the church abolished. They like to know that it is there, but they do not take interest enough in it to attend its services. Some time ago the New York Federation of Churches instituted a canvass of a portion of the city, the upper West Side, for the purpose of ascertaining what proportion of the people attend church. This section of the city is well supplied with handsome and attractive church edfices. There is plenty of room for every one who wants to attend. These churches are well equipped with organs and choirs which furnish admirable music. Everything is done that ought to be done, and some things that ought not to be done, to constrain people to come in and fill the houses. But the result of the canvass to which I refer revealed the fact that three-fourths of the people in that neighborhood do not attend church, with any degree of regularity, and of those who do attend two-thirds are women and one-third men. That is to say, about one woman in three attends church and one man in five. This is not exceptional. Indeed conditions are rather more favorable to the church in this section than elsewhere. And as nearly as I can find out New York is like every other city in America, while the rural districts are said to be even less loyal to the church. Discouraging reports are brought in about the paganizing of the country districts. Taking it the country through, the church would seem to be in a doleful condition.

I have been a minister now for thirty odd years. The tide had begun to set away from the church before I entered upon my life work. We used to wonder why, in those days, as we do now, and the popular answer was, Bicycles. The bicycle was the great enemy of the church service. So many people put on knickerbockers and went to ride on Sunday morning that the pews were empty. Some enterprising churches put wheel-racks in the vestibule and some clergymen instituted services early in the morning so that bicyclists could attend in costume, and then away for a ride into the country. What to do about the bicycle, was a crying prob'em. If we could banish the bicycle the church would revive. Well, the bicycle has been banished but the church has not revived, and now what we used to say about the bicycle we are saying about the automobile, forgetful of the fact that with all the automobiles there are in the world, the family that owns one is still the exception. The fact is that such explanations are superficial. The real reason why the masses of people are not at church this morning, or any other morning, lies deeper.

What is the reason? At this point the average layman, and even the average minister, will begin, to use the expressive modern phrase, to "knock" the church. The church is getting more hard knocks at the present time than any other institution that I know anything about. One can hardly open a magazine or listen to an address upon any subject in which the church does not get a knock. And the people are surely getting back at the minister. For a long time he stood apart in his high pulpit and told the people what they ought to do. Now they are telling him what he ought to do. For long he lectured the people upon their sins and shortcomings; now they are telling him what they think of him in language not always courteous. He is narrow, conservative, and ignorant of modern thought and the modern world. Above everything else he is the poor, subservient slave of the capitalists who pay his salary. He is the paid advocate of unjust and intolerable social conditions, which it is the interest of capitalists to preserve, and the interest of the people to have destroyed.

Now, I want to bear testimony that so far from being muzzled and manacled I believe that the Christian pulpit to-day is the freest platform upon which a man can stand. If one has anything to say in behalf of social justice and economic righteousness, anything to say about the sins of our modern society, he can say it more plainly and more directly and emphatically from the Christian pulpit than he can from the political platform where his opinions are dictated by a party boss and he must conform or never get an office; he can be freer to speak his thought in the pulpit than he can in the press where the managing editor will blue-pencil anything that interferes with profits from advertising.

I had a talk with a friend of mine who was a clergyman but is now a very successful editorial writer for a great city daily. He told me of case after case where his articles had been thrown out, or he had been called to the office of the managing editor and cautioned that he must not say certain things that are simply history, and that every one who knows anything knows to be absolutely true, because for him to relate even an historic incident would probably arouse the anger of certain advertisers who were on the wrong side of that incident. So he must either say nothing or pervert history in order that the immense income which the paper derives from advertisements might not be curtailed.

In all my experience I have never had an officer of the church caution me against saying anything that might offend some one who was paying liberally toward the support of the church of which I was minister; and I have had the reputation of being much of a radical. I want to tell you that I have never hesitated to say anything from my pulpit concerning the truth of which I was convinced. I have hesitated long waiting to discover, if possible, what the truth of the matter was, but I have never been called to account, as in the case of my newspaper friend, by some one in authority who said, "Of course you are right and what you say is true, but you must not say it lest some one should be offended and we should lose financially by your utterance." I pay my tribute of

honor and respect to an institution which has given me a chance to think and to speak with the utmost liberty.

And I do not believe that the church to which I minister is unique in this respect. Our church achieved this large liberty of thought and utterance earlier than some others, but other churches in our time have also arrived. The old-time tyranny of the creeds has practically disappeared, and this new tyranny of the pew over the pulpit about which we hear so much is tremendously exaggerated. I associate and co-operate along lines of social service with ministers of various denominations. They are the freest, the most sincere, the most devoted men that I know. The minister which you see often in plays and read about in novels, the sycophant, the hypocrite, the coward, the time-server, has gone out of fashion, if he was ever in fashion, which I doubt. He is largely the creation of the imagination.

But in these social-service projects of which I speak, more than once we clergymen have tried to line up various business men in the battle for social justice, and we have heard these men say, "I have bought a piece of land," or, "I have bought a yoke of oxen," or "I have married a wife, I pray thee have me excused." The real reason, as we all knew, was not land or oxen, or a wife, but that these men were afraid to do the thing we wanted them to do lest their business interests be endangered. It is time to stop knocking the church. The church is the freest institution that I know and its ministers are accorded a larger measure of liberty than any other public men with whom I am acquainted.

I want to say in this connection that, as I believe in a free pulpit and a free ministry, I believe also in a free pew. I do not know why a man should be expected to contribute to the support of a church or a clergyman whose ideas are radically opposed to what he believes to be true and just. If the Rev. John Hodder has certain radical ideas, theological and social, which he believes to be true and of tremendous importance for the welfare of the community and the salvation of souls, let John Hodder speak; but if Eldon Parr, financier and man of affairs, is convinced that the Rev. John Hodder is wrong, that his ideas are not true and that his preaching is subversive to the best interest of the community, then why should Eldon Parr be expected to stay in Mr. Hodder's church and contribute to his support in disseminating what he thinks to be falsehood and in exerting any influence for evil? I am not now discussing the way in which Eldon Parr made his money. No doubt he was a sorry rogue. But even so, what right have the three-fourths of the people who do not go to church and contribute nothing toward its support to dictate to Eldon Parr what kind of a church he shall support for their benefit when they happen to want to go? Let John Hodder be a free preacher in a free pulpit. But by the same token let Eldon Parr be a free layman in a free commonwealth. If the people really want free churches let the people support the free ministers, otherwise such churches will have to go out of business, or look for support from Eldon Parr. Is it not a bit ungracious in people who do nothing in the church or for the church to tell us what the church ought to do?

What is the church? Why, the church is made up of people. The church in the time of Jesus was composed, first of twelve members, then of seventy, and then of a few hundred out of a million population. The church in our time is the people who constitute its membership. The church in the upper West Side of New York is that portion of the one-fourth of the people who attend, who stand together and help support the institution, and its work. Now, what right have the other three-fourths of the people, who do not go to church, and do not support its work, to say, "The church ought to do this or do that?" That is as if three people should come together and resolve that a fourth person ought to do something for the community, which they three entirely neglect to perform. I am asked repeatedly to deliver addresses on "The Duty of the Church to Defectives;" "The Duty of the Church toward Prisoners;" "The Duty of the Church toward Hospitals;" "The Duty of the Church toward the Working Men." Now, the duty of the church toward any of these classes or any of these problems is exactly the same as the duty of all others. Sometimes when I urge a man to join the church he will ask, "What additional duties does this involve?" "Not one," say I. Not an additional duty. Every duty that belongs to man toward God and his fellowmen rests upon you now. By joining a church one assumes no additional duty, but simply joins with a group of people who feel their obligations and believe that they can better fulfill them by standing and working together.

You will want me now to answer some of the questions with which we started? Why do not more people attend church? Well, there are a good many reasons involved. I must not try to canvass them all. The chief reason seems to me to be that the old-fashioned motive which took our grandparents to church has disappeared. Your grandparents went to church because they were afraid to stay away. About the most vivid belief they held was one in the existence of a literal, flaming hell waiting to receive unbelievers after death. The only way to escape this terrific calamity was through the instrumentality of the church. If you believed that New York City with all its population was shortly to be destroyed by flood, and that the only people who would be saved from this dire calamity would be those who should find refuge in the tower of the Woolworth Building, you would probably cultivate the habit of going there once or twice a week in order to know the beaten path and to ascertain that the elevators were in good running order. Moreover, you would probably urge the members of your family to do likewise. To just the extent that you really believed that New York was soon to be destroyed, you would exert yourself to get ready for the catastrophe. And if you should become convinced that your belief in this dire calamity was a mistake, that really there was no danger, you would probably give up the practise of visiting the Woolworth Building, unless you had learned to love the view which one obtains from the summit, whereupon you would go, not regularly, but occasionally, on a clear day, when you had nothing of real importance to do. But if some one even on a clear day should invite you for an automobile ride, or for a week-end in

the country, you would probably say to yourself, "I can go to the Woolworth Building just as well another time." I think that is a fair illustration. The old idea of hell for unbelievers and non-church-goers has faded from men's minds. The old conception of the church as a means by which one is to escape perdition has disappeared. Those who formerly attended church from this motive no longer attend and that leaves only those who come because they like the view that one gets from these higher spiritual elevations to which one is lifted by song and prayer and meditation.

The fear of hell and the hope of heaven was not the only motive which used to induce people to attend church. We must add to this an altogether worldly motive. Less than a century ago no man in England who was not a communicant in the Established Church could hold the smallest civil, military or naval post under the government. Exactly the same thing was true in this country in colonial days. Only the church member was qualified by law to hold office and the person who did not attend church was subject to fine and imprisonment. If such laws still held we would see the members of Tammany Hall become devoted church-goers. While these laws have now been abrogated, it is not long since that the fact that a man was known to be opposed to the church, or even indifferent to it, cast a kind of reproach upon him which effectually barred him from public preferment or even social distinction.

"In my boyhood days," wrote an aged man, "I lived in an agricultural town in Massachusetts, in which the people were mostly farmers. Every one in town went to church, attending two services, with an hour's intermission between. Church-going was regarded as a sacrament necessary to the safety of the soul. One man in the parish, and only one, never went to church, and he was looked upon with horror as an infidel and a wicked person." Such a man could not hope for any honor at the hands of his fellows; many would refuse to do business with him, much to his disadvantage, while his family would suffer a kind of social ostracism. Here is a motive for attending church that has utterly disappeared in our time.

We must add to this the fact that the church is no longer the only or the principal attraction in any community. Time was when the church was the center of social life. If one wanted to meet his neighbors the best place to do this was at church. This is no longer so. There are innumerable social occasions and meeting places in our modern life. Time was when the sermon was the only intellectual exercise available. There were few papers, no magazines, no Sunday excursions and lectures, no art galleries and museums, no zoological parks. Ten thousand things of intense interest have come up to bid for the attention of the people. We have better music in churches than ever before, but cities offer musical treats which churches, for the most part, can not afford to give. So people no longer go for music as they once did. The old motive of fear which drove people to church having disappeared, and great attractions to draw people elsewhere having multiplied, the explanation why people do not attend church is apparent.

Well, then, what is the use of going to church at all? Is it not better that people should get recreation, play golf, go to concerts, stay at home and read the magazines, and listen to the selections from the Grand Opera on the victrola, than that they should exert themselves to attend Church? What motive remains?

This: The old-fashioned idea that if people did not go to church they would go to hell, was very crudely put, but it was nevertheless true.

With all its faults and shortcomings, the church has always preached righteousness, and the time has not yet arrived when the world can dispense with such preaching. Man shall not live by bread alone. His moral nature must be fed. And where it is not fed and stimulated it starves and atrophies. If you were to hear that two-thirds of the people did not get enough to eat, you would be horror-stricken, because you would know that such starvation means physical disease and degeneracy. If you were to hear that two-thirds of the children in your city were not being sent to school, you would be amazed and dismayed, for you would know that unless the intellectual natures of these children are fed and stimulated they will become as ignorant as savages. But we know that three-fourths of the people go on year after year without having their moral and spiritual nature fed and stimulated, and we are apathetic about it. But this means inevitable moral degeneracy, and moral degeneracy means hell, in this world or any other.

I may be wrong about this matter, I hope I am, but I have a strong feeling that we are living in a time of moral degeneracy. The old standards of personal purity, business honesty and official integrity are not as high as they were twenty-five years ago. "Wherever investigation is made," says Josiah Strong, "graft seems rampant to an extent and to an amount rarely equaled before. Now it is the discovery of insurance scandals in New York; now, the carnival of corruption of allied corporations and labor leaders in San Francisco; again, it is the Lorimer scandal in Illinois, and the wholesale corruption of voters in Ohio."

Mr. N. O. Nelson, of St. Louis, has said: "Were these, like ordinary crimes, the occasional lapses of individuals, they would have little or no weight. But the remarkable thing is that wherever the probe happens to be inserted, the same condition is found. Everywhere, in every case, every railroad, every packer, every valuable franchise, every life-insurance company, every tax return that has been investigated, has been found lawless, perjured, brazenly rotton, when judged by either legal or moral standards." And we submit to all this as a matter of course. Have we lost our power of moral indignation? Twenty-five years ago in my first parish we heard one day that a disreputable dance was being held in a public hall. There was a wave of moral indignation that swept that dance hall out of existence. Worse dances are being given to-day in our "best society," and there is no wave of moral indignation, though if we know anything we know that this means the corruption of the lives of our boys and girls.

You open your paper and read the confession of a dynamiter who tells of a series of crimes that makes the story of the Molly Maguires seem tame. And having glanced the article through you say, "Well,

well, well, what are we coming to?" I will tell you what we are coming to. Bloodshed, torture and murder like the French Revolution, if we keep on.

You read in a reliable paper, that 50,000 girls disappear every year in this country. Some disappear voluntarily, but we know that there is a well-organized business for the kidnapping and enslaving of girls, and that thousands of such are drawn into this terrible mesh every year. If you were to hear that one girl had been seized and burned alive as a sacrifice to an idolatrous god, you would be aroused, I think; but you know that thousands suffer a more horrible fate, and we consent that such a condition should prevail. We know that little children are being ground up like refuse in our industries, in order that our profits may be swelled, and we say, "Isn't it pitiful?" But we are not so indignant that we stop it. We know that political corruption is everywhere present, but we submit to it, and say, as one did to me, "Oh, well, there is graft in everything. We can't help it." Is there any doubt that our moral standards need toning up? And what is to do this if not the church? And how is the church to do this unless the people attend the services?

So there we are. The church is not all that it ought to be? Granted. Come and make it be what it ought to be. The church is not doing its full duty? True enough. Come and help it do its full duty. The church ought to espouse the cause of the poor, the prisoners, the social outcast, the working children; ought to stand for purity and temperance and honesty. You are perfectly right. But you can help it to stand for these things and exert a mighty influence for good, if only you will take hold with the rest of us. We want the three-fourths of the people who are outside the churches to come in and be a part of the organized life of the church that we may lift the moral standards and purify our social life and establish justice.

O God, what could we not do through this ancient and splendid institution if only those who are now antagonistic, or critical, or only indifferent, would take hold and help.

The College Man and the World Vision*

Percy T. Smith

PROFESSOR Ellwood tells us in a work which he has recently published that western civilization is at a cross roads, its very foundations are tottering. One of the roads lying open leads to progress, the other to retrogression. The road, he says, which our civilization will take depends upon the intelligence and character of the individual. Thinking people are no longer willing to trust themselves to the blind forces to which they formerly surrendered so unconditionally. They have come to realize that the safety of civilization is dependent upon applied co-operative effort and not predestination.

If, then, the progress of civilization depends upon upon intelligence and character, there is no person better able to attain these than the college man. To insure the progress of civilization, the thing most necessary for him to develop is a proper attitude toward not only the society of his state and nation, but of the world. It is necessary that he develop a world consciousness, a world vision.

Compared with the long history of the universe, the discovery and conquest of the world by man, though it has past over eras, has been but a moment in time. Only yesterday the world was at most but a small place. Plutarch pondered abashed at the seemingly vast size of the Peloponnesus. Greece was large to Plato. Moses wandered forty years in a wilderness which the British aero-planes during the last war traversed in four hours. To the subjects of King Ferdinand's time the mere suggestion that there could be anything beyond the great waters bordering upon their shores was madness. The world they already knew was so vast, how could there possibly be more to it? Gradually, however, other continents came into view until the inhabitants of the Pelponnesus were disillusioned. Greece and that part of Europe which the Spaniards of King Ferdinand's time knew became very small when compared with the true area of the earth's surface. In every continent hitherto undeveloped there sprang up colonies which, built towns and cities. Governments were established to rule them. The pulse of international trade began to throb with ever-increasing life and in a surprisingly short time the flags of many nations floated upon the high seas.

At the beginning of the twentieth century mankind had reached a stage in the process of his evolution which bade fair to place him upon the flood tide of fortune. Growth outward, however, changed to growth inward, and the society founded upon a firm foundation began to show a rottenness which to-day threatens its destruction. Instead of developing as one great society sponsoring international relationships and tending toward the unity and co-operation of the world's inhabitants, countries have developed as separate units submerged in a narrow petty provincialism.

This provincialism is found to have wrought its most serious work in four distinct ways. The first evidence is in an extremely narrow national consciousness. Love of country has been handed down as a national slogan until masses of people are unable to see farther than their national boundary lines. Because of their narrow ideas of political, social and religious liberties, they have taken recourse to arms to establish right by might. But the clash of arms does not settle the question of right; it brings only untold death and unimaginable suffering, one war begetting another.

The second form of provincialism is racial consciousness. While theoretically admitting that all men spring from the same source, we have refused to accept the relationship which a common source carries

*Oration given at the Chapel Exercises at Tufts College by Percy T. Smith, who received the degree of S. T. B. from Crane Theological School this June.

with it. Our relationships are determined by the color of our faces or the slant of our eyes. The fact that the black, the yellow, and the white man all have eyes, ears, mouths, and noses, and that they all see, hear, talk and smell, is of no importance. The fact, however, that their faces are either black, yellow, or white is of extreme importance. This divides the human race into three parts even though it is an artificial division. They all laugh, sing and cry; they all experience joy, pain and sorrow; they are born and die; still they are all different because the skin of one is black, another yellow, and a third white. This one difference makes the people of the world not only distrust each other but fear each other. Fear fosters oppression and tyranny.

The third form of provincialism is class consciousness, another artificial line of distinction, dangerous not only because it hinders the progress of international relationships, but also that of state and nation. It is another case of all experiencing the same joys and sorrows, but of a sharp distinction existing because of the difference in cut, color and costliness of raiment. A shallow arrogance and a thoughtless selfishness of finery arouses a smouldering hatred in lives burdened with the yoke of the day's grinding toil.

The fourth kind of provincialism is the denominational interest of religions. We say that the progress of the world has been achieved because of religion; we may well say, in many instances, that it has been achieved in spite of religion. That religion is a necessary thing in the lives of men is unquestioned, but when it leads to differences so widely divergent from the lines of truth, its usefulness may well be questioned. The history of religions of the past is composed for the most part of one persecution after another. This is not true religion; it is but an outlet for hate aroused by a disagreement of opinions. Hate is not religion, and to-day the intolerance we practise against the adherents of another faith places us upon no higher plane because it is unexpressed in act of vengeance. At best it is narrow, petty, provincial.

This, then, has been the trend of society's development, selfish and small, filled with the promptings of fear and vengeance: a national consciousness which breeds wars and the destruction of what civilization we have acquired; narrow racial prejudices which scout the idea of a like divinity in the souls of all men and a universal source of creation and guidance; an exaggerated class consciousness which allows the over-population of cities and the filth and disease which it involves; and last, but not least, a society actuated by religious creeds which deal not with life upon earth but with controversy over life in some future existence.

To-day this society has become outgrown. As long as each nation could live independently of the others, this self-centered provincialism was possible. The world was large and the inhabitants were far removed from each other; they were as independent as the farmer living a sequestered life among his hills, remote from the noise of busy cities. Since that time, however, science and invention have developed rapidly; the size of the world, however, does not increase in proportion to the wonders produced. On the contrary, it has shrunk until to-day it is a very small place. Wars are no longer waged between two states; they have arisen to gigantic proportions involving the whole world. Continents are close together. Mazoomdah, in attending the world conference of religions at Chicago, was forced to leave his wife ill in India. When asked if he felt no solicitation as to her condition he replied, with characteristic dry humor, "Why should I worry? I send her a cablegram to-day and she gets it yesterday." Vessels to-day make a trip in a week which formerly took them months. Only sixty years ago an inhabitant of Kingsboro, N. H., walked ten miles to see a negro, the first he had ever seen. To-day the United States is the melting pot of nations. As a result of the nearness, the increase and the cosmopolitanism of society, the world has become interdependent. We are no longer self-supporting; we depend upon countries outside for markets in which to sell our goods.

This impells us to accept a new objective since we have to think in terms of continents. The fact that a wheat crop can not fail in America without causing disaster to the rest of the world, shows that our interests are all intermeshed. Opium exported from India by Great Britain, though it furnishes a big revenue for the exporter, degrades China, thereby adding another rock to the stream of progress. To cope with these problems of expanded society, to insure the intelligence and the character which will prevent civilizations from taking the wrong road, we must cast aside the provincialism of the past not only as inadequate but as dangerous. We must become universally minded people, bigger than any part of the world, as big as the whole.

There is no individual better fitted for this larger vision than the college man trained in democratic institutions and in the art of thinking and living under modern conditions. The subjects which he has studied have, or should have, widened his outlook upon life. They have given him a store of information which enables him to establish true values and to see life in its entirety, free from provincialism. If he has attained the world vision he rises above the masses submerged in international hatred. He is bigger than any part of the world; he is as big as the whole. There will be three things which he will see for the future of civilization. The first will be the vision of a world state; the second, the vision of universal education; and the third, the vision of a universal religion. Only the largest and the broadest of minds will be willing to place themselves as leaders in such movements. Yet only in such leadership is to be expressed the intelligence and the character mentioned by Professor Ellwood. We must oust the idea of patriotism to anything smaller than the world, or perish. Another war like the last, if not fatal, will prove more of a disaster, and a repetition of wars will bring the death of our race. If the ravaging of civilization is to cease, this problem of international co-operation must be solved. Tennyson's vision of fifty years ago must be fulfilled:

"For I dipped into the future as far as human eye would see,
Saw the vision of the world and all the wonders that would be,
Till the war drums throbbed no longer, and the battle flags were furled
In the parliament of man, the federation of the world."

Religious Education and Americanization

The Rev. Isaac Smith

IN the papers, magazines and on the public platforms, the subject "Americanization" has been occupying a prominent place. The meaning of the word is, I take it, to educate the people living in this country up to the highest and best principles of American life. The appeal to the American citizen and "citizen-to-be" is for a life expressed in terms of service for the highest good of the country.

Much has been done by governmental agencies and patriotic associations. A right view of our responsibilities as citizens does not come, however, from a set of lectures at a civic club or an evening school. Understanding the principles of right human relationships is the result of years of study and training. The foundation of one's attitude toward true citizenship is laid during the period of one's early education—in the home, the public school and the church school.

"In the last analysis, the destiny of any nation is determined by the schoolmasters of that nation," said one professor. At any rate, the relationship between education and social welfare is so vital that those desirous of giving permanence to society will do well to inquire into the present values of both secular and religious education.

Secular education is not my subject, but I would like to bring out the connection between public schools and religious education, and to show the responsibility which now lies at the door of the church. With the growth of many religious faiths in the public schools, the great desire of the government was social solidarity. To make this effective, religious teaching was withdrawn from the public school curriculum. Thus the religious education of the child fell back upon the home and the church school.

It is evident that the majority of adults are not alive to the vital importance of religious education. Even church people have been indifferent to it, as the physical construction of the church demonstrates. Almost all the churches in the past have been built for the care and convenience of adults. Religious education for the young was considered of secondary importance. Classes could be conducted in a poorly lighted, badly ventilated room underneath the church auditorium, or in some uninteresting side room, with a few gloomy pictures hanging on the wall. I'll not go into the subject of church architecture, but let me say emphatically that the church which wants to do something more than to survive, the church that really desires to serve the community, and yes, the country and the world, must provide suitable school buildings for the purpose of imparting religious education. This should include a worshipful auditorium for opening and closing exercises and accommodations for all classes included in a fully graded church school.

If the church is wealthy enough, there should also be a parish house, with a large hall for social and recreational purposes. Having the young people attend church school one hour a week is not enough. The religious influence of the church must enter into their social activities. Education is to develop or "lead out" the latent powers within the human mind and soul. Granting this, the duty of the church becomes clear. It must so develop the character of the boys and girls that they will seek right human relationships in every department of social life. The recreational and social meetings of the week can be regarded as the laboratory, where the theories of religious instruction are applied. At the same time the young people will be enjoying the social pleasures of youth under conditions that are conducive to character building.

To be effective, religious education must be specialized. Teachers and religious educators must have expert knowledge. Desire on the part of leaders and teachers is, to be sure, the first essential, but in these days it is imperative that they have the best available training for their all-important task. Young people are trained and prepared for every trade, profession and duty in life, except, perhaps, parenthood and religious teaching. When we wake up to the vital importance of religious education as a national asset, we shall establish district teacher-training centers and send the high school boys and girls, who will become our future superintendents and teachers, there for a three years' course in religious education.

The day has not arrived when every church believes it can afford to engage the services of a thoroughly trained and paid director of religious education, but the day will come when every church will know that it can not afford not to do so, any more than it can afford to be without a trained and efficient minister. Those churches that have the future interests of the church at heart and who are truly desirous of contributing the highest and the best to the cause of Americanization have already afforded one. Such a plan, it may be argued, would involve a tremendous expense. But this expense is merely relative. As a nation we pay higher prices for things of infinitely less worth. Specialized movie actors receive a million dollars a year. Why call the two or three thousand dollar salary of the specialized director of religious education a great amount! Throughout the country are moving picture palaces, costing millions of dollars, beside which our church schools look like shacks. The money taken in for a month at the moving picture houses of this land would equip every church with decent schools of religious education. The moving pictures illustrate that expense is not the fundamental reason for lack of support of religious education. It holds a low place in the scale of values of the average man.

Yet given an opportunity, religious education could become a most vital factor in good citizenship and world peace. It should be imparted during the formative period of the child's life, when his mind is plastic, and his character yet unformed, when new ideals and ideas can be taken into the mind and carried into effect by youthful enthusiasm. Religious education can develop that patriotism which expresses itself, not in lip service, but in a dedication of youthful talent and enthusiasm to the highest interests of the nation. It does not stop at making a good patriot. It recognizes that as God is the Father of all mankind all nations are members of His family and that the

children of all nations must be taught how to come into right relationships with each other. The final object of religious education is so to perfect the individuals of our nation that collectively they will help to bring in that great desire of all nations—social justice and world peace.

Tokyo Mission Notes

The Rev. Samuel Gilbert Ayres, D. D.

ANOTHER year in our Central Church has come and gone. We may justly sum up things by stating that we have had an average year. If we can not report any substantial gains we are fortunate in not having to record any losses. Our Sunday morning services have been more largely attended than last year, while the evening service shows a decrease. Our classes during the week, which are held for those who understand some English, have increased in both attendance and interest, while the Japanese prayer meeting has reached but few. The Sunday school and Mrs. Ayres' English Bible Class have held their own. Some Sundays the attendance has been large, but during the examination period it has been small. The same is true in all of our various meetings, as those who attend are in large part students.

Children's Day was observed the first Sunday in June. The church was artistically decorated, an interesting program presented, and the auditorium well filled with children and interested friends. Little Yuri Shimidzu, the daughter of Prof. Shimidzu of Nasada, who is superintendent of our Sunday school, was christened.

Through the generosity of All Souls' Sunday School of Brooklyn, N. Y., we have added two more pictures to those which hang on the walls of our Sunday school rooms. One is Hoffman's "The Great Refusal," and the other a fine copy of "The Good Shepherd." Care has been taken to explain their meaning to the children, and we believe that their silent ministry will exert an influence for good for many years to come.

We record with much sorrow the death of Mr. Chyuziro Yamasaki, who for more than twenty years has been the faithful janitor at the Central Church. He was thoroughly trustworthy, and through the years has given his best in his service for the Mission. It was fitting that his funeral should have been held from the church and that words of comfort and appreciation should have been spoken by Mr. Terasawa, the pastor, and Mr. Nakano, representing the trustees. We shall greatly miss our faithful *ojiisan* and shall not find it easy to secure another like him.

Our Missionary's Home is being pushed rapidly towards completion, and unless all signs fail will be ready for occupancy by September 15, possibly before. We are spending much of our time on the premises watching the progress of the work. Our architect, Mr. Vorier, who passed on the frame and roof last week, reports that it is the best work of its kind he has been able to get in Japan. We are greatly pleased with our builder, and are confident that he will turn over to us a substantial, well-built dwelling. We are glad to report that some of the friends, to whom we have appealed for money with which to secure permanent furnishings for the House, have generously responded, but we still need quite a large additional sum, if it is to be equipped both for service and as an illustration of the new spirit in our Universalist Church of doing things in a larger and better way than ever before. We should have at once sufficient money for a piano. It will be a necessity in the social and religious meetings which we plan to hold. We should also have a sufficient sum to build a tennis court on the unoccupied portion of our lot on which "our boys" can spend some of their time in wholesome recreation. Now do help us in these necessary, worthwhile projects, and indicate your belief in a one hundred per cent Missionary's House by making possible these ideals with a generous contribution. Specify to what object you wish it applied, and send it to us through the Rev. Roger F. Etz, 359 Boylston St., Boston, Mass.

Our Japan Council held its annual meeting on July 5 at the home of Dr. and Mrs. Ayres. The entire day was spent in listening to reports and planning for the work of the new year. It was the concensus of opinion that our great and imperative need at present is missionaries. Generous response is now being made to our financial needs, but money can do but little without the workers to direct its use and secure some adequate return for the amount invested. We have an opportunity for large service and we are gradually securing the equipment through which we may render it, but the key to both opportunity and equipment is the capable consecrated missionary. Where is he or she to be found, if not among the splendid group of young people so rapidly pressing forward in our Church at home? We must have them, and have them at once, or all present and future plans for the Mission will amount to little.

On Sunday, July 3, Communion was observed and Dr. Ayres received two young men into the church and one on probation. This makes a total of twenty-two admitted into full membership during the year, fourteen of whom have been men and eight women.

The vacation season has arrived. None of our missions, however, close. On July 10 we held our last service, a victrola sacred musical service. It was well-attended. The Sunday school and morning service will be continued and the evening service resumed on the second Sunday in September.

Miss Hathaway and Miss Kirk will spend the month of August at Takayama. Dr. and Mrs. Ayres will probably remain at home in Oimachi, just outside of Tokyo, in order to oversee the completion of the Missionary's House.

* * *

PARABLES OF SAFED THE SAGE

The Parable of the Night-blooming Cereus

WE have a friend who rang our Telephone Bell, and spake thus unto me and Keturah, Come over to our house, and see that ye hasten; for behold, our Night-blooming Cereus is about to Bloom.

Now if he had called the half of an hour later, my

Night-blooming proclivities would have been hard at work in slumber: for it was Bed Time.

But we put on our Wraps, and went over. And Keturah dolled herself up a little, but not too much. For she knew that there would be others present. For the friends who invited us warmed up the wires and called in all their friends. And there was quite a Bunch of us when we all arrived.

Now it had been many years since I had seen a Night-blooming Cereus in Bloom, and I had rather forgotten what manner of plant it was. And when I beheld it, it was an uninviting as any Cactus, before Mr. Burbank laid hold upon it and sheared off the spines thereof. For this was by no means spineless.

But while we waited, the plant got busy, and there Bloomed a Marvelous wax-like flower, which opened its graceful petals in such beauty as I had seldom seen. And all who were present admired it with much exclamation and rejoicing.

And I wondered at the creative wisdom which had put so lovely a flower on so uninviting a stalk and caused it to Bloom in the Night.

And I considered some men that I have known, who are rough and crabbed and unattractive, but whom I have detected doing kind deeds, and acting as if they were ashamed of it. And I once knew a man who was thought to be a Miser, but who was secretly generous. And I knew a man who was gruff, and repellant, but who was kind of heart, and who hid his good deeds.

And it came to pass, once upon a time, that I knew a man whom every one counted the Meanest Man in town. For his disposition was like unto the Cactus, and no man dared come nigh unto him. But there came a time of calamity, when courage was needed, and he proved himself brave; and a time when kindness was needed, and he proved himself kind; and a time when generosity was needed, and he proved himself generous.

And I said, The wonders of the world are many, and among them, both in the world of flowers and the world of men, is the Night-blooming Cereus. For the night which hideth one sun bringeth out many stars; and the darkness which shutteth up most flowers bringeth out a few. And those few are most rare and wonderful.

* * *

PRESERVE THE UNIVERSALIST SHRINE AT MURRAY GROVE

No place in all the world has a more potent value as an evangel of our Faith than Murray Grove, and our new building, facing the great Automobile Boulevard from New York City to Atlantic City, makes a most impressive appearance, and is in every way worthy of our great inheritance.

Tourists from every state in the Union stop to read our sign, "The Birthplace of the Universalist Church in America," and then visit our historic shrine.

As the years go on its message will become sweeter, and in the generations to follow, no matter what may come, this hallowed place will ever be a monument to the great contribution the Universalist Church has made to the world.

We need $10,000 to complete our payments; a friend has pledged $5,000 when the whole amount is raised, and remember it is all for the improvements made to beautify and perpetuate our shrine. Will you not, as a loyal Universalist, send us a contribution to encourage us in this work?

If you will only come yourself and see "the solitary place" where John Murray trod and Thomas Potter built his meeting house, your faith will be strengthened and the spirit of service warmed within you.

Send cash or subscriptions to E. M. Waller, President, 6312 North Park Ave., Philadelphia, Pa., or to Rev. Roger F. Etz, Secretary, 359 Boylston St., Boston, Mass.

Additional list of subscriptions received:

Mr. and Mrs. D. S. Patterson, Philadelphia, Pa.	$ 25.00
R. L. Hayes, Philadelphia, Pa.	5.00
M. D. O., Atlantic City, N. J.	100.00
Mr. and Mrs. G. R. Gabell, Oak Lane, Pa.	50.00
J. R. Spruance, Philadelphia, Pa.	10.00
Jas. R. Weakley, Philadelphia, Pa.	10.00
Mrs. Geo. Wiltbank, Philadelphia, Pa.	5.00
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Luella M. Short, Elgin, Ill.	5.00
Mrs. E. T. Rockwell, Girard, Pa.	100.00

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THE SUNDAY SCHOOL LESSON

Charles A. Alden

AUG. 28. FROM ASIA TO EUROPE

Acts 16 : 6-18

Doors That Stay Shut

In last Sunday's lesson we made a brief remark in passing, concerning the shut door. This lesson begins with this very thought. The apostles are "forbidden of the Holy Spirit to speak the word in Asia." Peloubet's Notes remark on this point: "We do not know how this prohibition was expressed, whether by the force of circumstances, or by a vision, or by an inward conviction. But Paul was made sure of it." And in this connection, they then quote Dr. F. B. Meyer, as saying: "Whenever you are doubtful as to your course, submit your judgment absolutely to the Son of God, and ask him to shut against you every door but the right one." Behind that remarkable story of Jesus talking with the woman at the well, there is a simple little sentence that has always been of potent meaning to me though I have never heard anybody else speak of it (John 4 : 4): "And he must needs go through Samaria." Samaria wasn't expecting him. There would be no reception committee. His disciples did not expect the detour. But nevertheless "he must needs" go that way. So God does work in the minds of men. So, here, the apostles were somehow forbidden one way that another larger way might enjoy their labor. All missionary enthusiasts are met with the answer, "There's work enough right here at home," which corresponds to Asia with these apostles in the lesson. There is an obvious reply: If there is so much work at home—go on and do it. As for us, we must needs go through Samaria (or Japan).

Choosing or Accepting

There are many of us probably, though perhaps it is as yet only a small group (possibly there are other groups elsewhere with whom we may later have more intimate intercourse), who frankly confess that we believe in "the led life." It is (at least to us) a wholesome modern interpretation of experience. It is the belief that shut doors mean other doors open "and no man shall shut them." It may seem to some but another form of what used to be called fore-ordination, but it is complete confidence in the guidance of a loving Father, rather than necessary submission to the arbitrary decree of an autocratic ruler. In a very in-

timate experience recently, I placed my problem before Dr. Lowe, Dr. Marshall, and our own also beloved Ohio Superintendent, the Rev. Isaac V. Lobdell, and the fellowship of conference with such leaders was a privilege that in itself had much bearing on the problem. Dr. Lowe's phrasing was typical of the common thought of all. He said: "At the last, I think, you will come to say, 'I accept' rather than, 'I choose.' " And so it was. The other door shut and the one remained open. How many have had such an experience? Tell your own. Bring it out from the others in the class, if you can. It may start a "led life" fellowship in your own school. This is all included in what these apostles were confronting when they turned from Asia to Europe. To human eyes it seems "passing strange," as my old grandmother used to say, that Christianity should leave Asia for Europe while Asia was still unchristianized, but to-day Christianity returns to Asia through the efforts of America, a land then unknown. God is so wonderfully patient in His tasks with men. Shut doors should have over them in our minds the motto: "Here is the patience of our Father manifest." So these apostles, "concluding" to use God's open door, proceed to answer a vision of human need. Tarbell suggests that in Troas streets some Macedonian may have in his very face typified his nation's need. Men do that so often without ever being conscious of it. Perhaps in the night the face of such a man came back to Paul, and he just couldn't get away from it.

On the Edge of Europe

Here is a spiritual invasion. No spears (guns). No conquering for conquest's sake. Christ annexes by personal referendum. When men proceed with what they can do, it quickly solves all the problems about what they can't do. This is to the apostles what Samaria was to Jesus—strange ground—no welcome officially. But "outside the gate" they find a few Jews, for Jews, where they were few, used such a place as a place of prayer, there being no synagogue. What a message for isolated Universalists who might have prayer and fellowship even if there were no church. The *Leader* is full of topics for religious conference if there be no sermon or preacher. Some might learn of these Jews their custom, where even we have a church (building) but hide our bit of religious radium simply because we can't support a preacher. One can never tell what boy or girl would in such a meeting catch the fire of a vision far beyond anything yet known in our Church!

The Grace of Hospitality

"The ministers always used to stay at our house." A man said that to me the other day as if in explanation of why he was a rock-ribbed Universalist, as he took me into his own home. There was just a note of pride that he belonged to those who are unembarrassed by the minister's presence. "May his tribe increase." Well, here on the riverside came Lydia, and her grateful heart opened the doors of her home. A record that is now spoken of as the beginning of that Christian hospitality that has swung around the globe. Here also came the girl who was a medium of commercialized prophecy. She recognized God's messengers, and said so. Oh, for the utterance of known truth! So many fear conversion lest it interfere with their present vocation. They who recognize a truth are ever after under obligation to that truth whether they confess it or not. To meet that obligation promptly is only spiritual sense. Even the shut door of a prohibition vocation will prove the open door to some better one. Such is the confidence of "the led life." Briggs might tell it in a cartoon called: "A grand and glorious feeling."

* * *

NOTES OF THE MORNING

Caught through the Early Mists by a Staff Reporter

Until the Day of the Golden Rule Fully Comes

Secretary Davis of the Department of Commerce and Labor, in a recent address to lumbermen, stated that there appears to be an effort to destroy the labor unions. He took occasion to sound a warning against such a policy by big business. We do not claim the ability to pass judgment on local questions between capital and labor, but we do have the sincere conviction that organized labor must not be reduced to individualism at this time. Industrial conditions are not ideal and labor leaders are not always wise. Strikes often fail because they are ill-advised. But economic history for the past hundred years indicates that a certain percentage of employers treat workmen as mere commodities; that capital tends toward combinations; and that relief for injustice and higher industrial ideals have come from labor organization which could make demands and win them. That conducting business by the Golden Rule of Christ would eradicate much economic suffering, we agree. But the Golden Rule has not yet been adopted, and unions must continue to defend the equities of workmen. (*Editorial in the Lutheran.*)

Christ and Common Sense

Now if there is any fact written broadly across the life of Christ it is that he solved the problems of his human life with human means. He did not resort to his divinity to live his ordinary life, but kept well within the powers of his humanity. He "grew" in wisdom and then used the wisdom thus acquired in his every-day work. His temptations were all met and mastered by his human wisdom and strength as he depended upon the armor "It is written." The same commandments of God and laws of life that sustained the prophets were sufficient for him. Never did Jesus call upon his divinity to supply his own needs or defend himself. He might have summoned more than twelve legions of angels to deliver him from the cross, but he endured in his own strength unto the end. (*James H. Snowdon, in the Continent.*)

The Mess that Mammon Makes

Catholics are convinced and may lawfully boast that whatever is fair and just in the Socialist demand will find a surer basis and more prudent application in the teaching of the Catholic Church which has never failed in due course to condemn the selfish individualism responsible for the present unrest and disorder. The war has proved the worship of Mammon to be still supreme in the commercial world. The set of greedy profiteers who grow rich by the nation's needs and woes may now profitably reflect that they have hastened on a reformation most urgently required. Profiteering and the many forms of usury by which capital has exceeded its fair share of the wealth produced by its association with labor are equally iniquitous in peace and war. Labor is coming into its own. It will no longer tolerate its treatment as a mere commodity to be paid for at the market price. The wage system as a mere wage system, is, we hope, soon to end. Instead of degrading the holy spirit of man to its sordid material exigencies, commerce must amend its ways and adjust itself to the human needs and rights of those on whose labor it depends. (*Truth.*)

Deserters from the Army of the Lord

Deserters from the army of earthly monarchs are shot without mercy; but God is always ready to give us a second chance. None of us therefore need despair. We, too, like John Mark, out of weakness can be made strong. (*Rev. J. D. Jones, in Peloubet's Notes.*)

In Case of Doubt Lead Trumps

A mere catalogue of things which one does not believe has of course no saving power. To know that this or that is doubtful, as merely isolated information, is of small profit. And of course there is no such thing as a gospel of mere denials. . . . Moreover, if a thing is wrong or doubtful is it not an affirmation of truth to say so? Some of the advice against proclaiming negations is of the nature of special pleading. The pleader simply means that what he affirms is too sacred for anybody to call in question; and he insists that we take his word for both its truth and its sacredness. All of this does not excuse the vain imaginer who raises questions about clear, settled and saving truth, merely for the sake of raising them. It does not excuse the throwing of dust merely for the sake of seeing the dust fly. Deny what ought to be denied and affirm what ought to be affirmed. In case of doubt, investigate. (*The Baptist.*)

Home and Children

FRIENDLY POETRY

The poems to be printed in this department must meet the human test. They must have sympathy, understanding and, above all, faith.

WORSHIP

Below the church's holy vaulted roof,
Where the sweet censer spreads pale mist abroad,
And rich gold gleams and glistens—if I there
Lift unto heaven my solitary prayer,
Then in the temple the soul speaks to God.

But in the forest, in the desert wild,
Where the tall palm-tree rears its lofty bole,
Or on the shore where surf breaks wild and warm,
Where Nature's glory shines in calm or storm—
There it is God who speaks unto the soul.

Manuel M. Flores of Mexico, translated by Alice Stone Blackwell.

CHILD LIFE IN JAPAN

The Rev. Chujiro Kawabata

CHILDREN are children everywhere, and they always like to play and like to hear stories. I think that children that are brought up in the country are happier than those who have to spend their childhood in a big city. Country children have many more chances to play than city children have.

I suppose I feel this way because I myself was brought up in a very little country village. As I have had no experience of child life in the cities, I will try and tell you about my own child life in the country, which now seems pleasant to me to look back upon.

Our various games and plays were more or less adapted to the different seasons of the year. The year in Japan begins in January as it does in America. But we had no Christmas when I was a child; in place of that all Japanese children celebrated New Year's Day.

Japanese young people are fond of a game of poem cards. The leader has a hundred cards, on each of which is printed some short poem of five lines. The lines on our cards, however, are not printed from side to side of the card, but from top to bottom. The players divide among themselves another hundred cards, each having two lines of one of the poems on it. The game consists in the quickness with which the players tell what what the poem is when the leader begins to read it, by reference to the two lines on the card in his own hand. The first to guess correctly what the poem is, can take a card from each player not so quick to guess as he was. Sometimes we divided the players into two sides, the Reds and the Whites, as we named them, and the sides competed. The side that lost had to make each one paint his face with ink, or chalk, or powder. It is not uncommon for players to continue this game until morning, the contest becomes so interesting.

Then we have a game of Flower Cards, which is something like American card games. Each month has its representative flower, as the pine for December, the plum for February, the cherry for March, etc. Each month has three different cards, making thirty-six in all.

We also play a game with alphabet cards. Our alphabet in Japan has forty-eight letters, and American children who only have to learn twenty-six letters would not like this, but we do not notice that it is hard. In this card game we have two sets of cards, each with one of our letters on it, making forty-eight cards. The leader or reader has another set of forty-eight cards, each with a proverb or popular saying written on it. As the letter is called each player tries to be first to remember a proverb beginning with that letter. The idea of the game is just the same as the poem card game I have described.

Both children and grown-ups play these games on New Year's Day.

Japanese boys have great sport with stilts, and girls also enjoy this in some places. The stilts being of bamboo can be made very high. I remember that I made some ten feet high once.

For girls there are many kinds of ball games, in one of which she tosses a ball and sings a song at the same time. She wins if she finishes the song without once dropping the ball.

Not being a girl I do not know anything of other games they play.

In some places where it is cold enough, skating is common play.

In the spring Japanese children are very fond of going out to the mountains and hills after flowers or to hear the birds.

Japanese boys, and even men, are very fond of flying kites, making them in all kinds of shapes and sizes, with Japanese ornaments or pictures on them. I remember making a kite once that was six feet high and two and a half feet across. It attracted much attention and I was very proud. The only trouble with my kite was that it would never fly.

In early summer Japanese country children are fond of catching the fireflies which are very abundant and curious and interesting. Almost every Japanese boy or girl can swim, and everybody likes to go fishing in Japan even more than American children do.

The sand is a good friend of children in Japan. Of it they make houses and gardens and all sorts of little toy objects.

In the autumn season gathering the wild fruits is pleasant. Mushrooms are sought for also with eager interest. Japanese boys, and girls, too, are as fond of games of hide and seek as any American children are.

Sometimes children will try and play some plays they have seen actors produce in the theaters. To mimic and to try to imitate actors, and other characters, is always a part of children's play.

In these later days many Japanese youths are playing baseball and tennis, the great American games.

Our children have all sorts of dolls and small toys and various small things they get in some way, to

which they attach great value for all sorts of strange reasons.

March 3 is Girls' Day. They have dolls and toys on that day, and special dishes and cakes and invited friends. The main idea of the day is a representation of ancient court life, and often it is made very beautiful.

The boys have their day on May 5 each year, and they have all sorts of special toys. A big codfish made of paper or of cloth is the symbol seen on Boys' Day. The idea is to suggest to the boy that he must struggle against trials, or make way against adverse currents, as the codfish is supposed to do. These two days, one for girls and the other for boys, are not only very happy days for Japanese children, but they have a high educational value.

To-day in Japan, in towns where the Christian churches have reached, the observance of Christmas is coming to be quite popular. The Japanese boys and girls like to go to Sunday school very much because they have Christmas days.

The stories of the Bible, and all story-telling, when well done, always amuse and instruct and entertain Japanese children just as they do their small brothers and sisters of every race and nation on earth.

* * *

PRETENDING

I know a magic woodland where there's a fairy ring,
Where little tunes go tripping to whir of elfin wing;
There all the oaks and beeches, proud swaying in the breeze,
Are really fairy princes pretending to be trees.

I know a magic moorland with wild winds drifting by,
With pools among the heather that mirror half the sky;
And ferns that catch the sunlight whichever way it turns—
They're really fairy ladies pretending to be ferns!

George M. Dowling.

* * *

THE POLISH GREY SAMARITANS

(Taken from an artcle in the *Survey* by Martha C. Chickering. Every one should know of this splendid work!)

"AS you walk along the street, how far do you see into the folks you pass? How far do you sense the powers there—particularly the latent powers?" These questions John Elliot asked at the Conferencce of Social Work at Milwaukee, and the Workers knew that one never finds such questions worn threadbare by application.

Largely by a combination of unexpected circumstances a group of thirty Polish-American girls found themselves, with meager preparation, doing a large section of the field work of the American Relief Administration in Poland.

Recruited from seven of the largest Polish centers in America, trained for one year in New York, and sent to Poland to do general relief work in Warsaw, these young people, known as Polish Grey Samaritans, took up the staggering tasks of helping stricken Poland. Their first undertaking was the distribution of four hundred thousand outfits of clothing to the one-third neediest children in every kitchen of Poland. These outfits were shipped from Warsaw; warehouses had to be made ready, guards provided, sewing rooms arranged for, fair methods devised for distribution in a land torn by race antagonism, and the terr ble task of picking the one-third neediest carefully planned. After that, the girls supervised the feeding each day of one million three hundred thousand children. Truly, it was a task beyond any dreams of those who had been responsible for their training.

Half a dozen of these girls had come from factories, a few from domestic service, a few more from stores. One had managed to get two years of high school education, and one had actually gone to college. Two had held responsible office positions; one had made a beginning in labor organization work. The average age of the group was twenty-four, and the average education, the sixth grade. Half had been born in America and half in Poland.

But the odds were not all against them. They knew the Polish language; they had the Slavic immigrant's willingness to do hard and distasteful work, and they understood and respected peasant prejudices and traditions. Finally, the blood of the Polish people ran in their veins and they loved them. To the Poles these girls, even though Polish-born, were always American. They spoke Polish with American accent. They could give advice with an air of authority on the heart-breaking questions of getting letters to and money back from relatives in America; they knew all about that land of factories, mines and wealth. Even six years in America had developed in these girls a resourcefulness, a "push," an organizing ability, which seems never to develop in the old country.

Twenty-one-year old Mary had to get off some thousands of coats made up within a week, with no apparent means of doing it. She was one of the fortunates who had had office training in America, yet somehow even stenography and typing did not seem a very complete equipment for the occasion. But it is astonishing what a little bit of American "bluff" can do, and an ultimatum was sent out to all orphanages and institutions of the city that when coats were made up for children outside the institutions to the number of the children inside, then, and only then, would the quota for the institutions' own children be issued. And every child in the city who was to receive a coat got one, in the allotted time, all made up.

Felicia, delicate, nineteen years old, Polish-born, found the mayor of one town grafting on the American food. Had Felicia's life all been spent in Poland, who can tell what might have happened? What did happen, was that the next day the mayor found himself packed into jail with the insolent little American pressing the charges.

How much have we learned of the lesson which it took all the sorrows and heartbreaks of war to force home? These Polish Grey Samaritans, who were no other than the immigrant workers whom we have been accustomed to regard as mere cogs in our industrial system, accomplished a task almost incredible. They willingly and gladly suffered sickness, dirt, "cooties," hunger, cold, and considered it nothing compared to the thrill of service, responsibility, recognition, and the joy of self-giving. This was youth, adventurous, eager, willing to die in a good cause always, coming into its own. All glory to him who may some day devise an outlet for this richest gift in life in times of peace and who can open the road into life without having to burn up half the world to blaze the trail.

RETRIBUTION

A man set out for a good day's sport
With his fish hook, trap and gun,
Prepared to enjoy all the pain he'd cause,
'Till the day's long course was run.

So he killed, and plundered, and maimed, and shot,
'Till the sun sank low in the west,
And then, when his thirst for blood was done,
He started for home—and rest.

But a brother torturer, just before,
Had traveled the same dark road,
And had set a trap for a helpless thing,
To add to his own black load.

And into the trap the brute-man fell
And down came the cold steel jaw,
Into his flesh it clawed and bit,
For mercy is not its law.

And for company through those hours of pain
He had all the things that he slew.
And they stared at him with a mocking eyes,
For their pain at least was through.

And time for reflection had this great sport,
As he writhed, and groaned, and raved,
And lay for days, as the creatures do
That are caught, and by man enslaved.

For retribution's a slow old law—
But sometimes it works out even—
And catches the man with the vicious heart,
Be he layman, priest, or heathen.

Helen M. Cade.

* * *

THRESHOLD BEAUTY

We are too apt to complain and repine because in our common daily, humdrum living we have not access to the great strange beauty of the world. We feel that what would really satisfy us is the remote, the unusual, far countries, unascended mountains, vast, untraveled rivers, the snowy solitudes of the north or the wide sands and blue, warm waters of the tropic climes. We are restless for what we have not seen and keep our eyes tight shut to the beauty that throngs about us every day.

Yet, after all, the beauty that endures is what is common and near and simple. A great French writer said that only commonplaces and well-known countries have inexhaustible charm. That is because what really touches us is what is inextricably bound up with the human heart. The exceptional, the extraordinary, may thrill us for a moment. But it almost instantly becomes ordinary, and we only renew the restless craving for something else that we have not seen before. What satisfies us is what touches the deep, quiet, permanent instincts of our nature, such beauty as is intensely fraught with memory and hope. Flowers, trees, birds that we have every day about us are the sources of natural loveliness that are indeed worth while. Even the dweller in cities, who complains that nature does not come near him, has the sky, and what is more inexhaustibly beautiful than that?

The trouble is that our busy hearts become indifferent to beauty that is familiar. In the admirable phrase of the poet, we

"let fair things
Pass by unheeded as a threshold brook."

Incomparable loveliness in winds and clouds and stars flows by us and flows and flows; and, absorbed in the driving hurry of our sordid cares, we heed it not. And yet the wise do heed it, all the same. Even half felt and noted strangely as in a dream, the threshold beauty enters into their lives and moulds them and sweetens them. And to souls sane, simple and well tempered, it is the threshold beauty above all that counts. Just to step out the door and be filled with the ample splendor of the world humanizes, harmonizes, tranquilizes the spirit more than to travel in far countries or to see strange sights.—*Youth's Companion.*

* * *

FLOWERS FOR THE LIVING

Many times since the days of Columbus has it been necessary for genius combined with special inspiration to demonstrate the simplest possible proposition. Here, for instance, we go on lavishing flowers upon the dead, and leaving in dismal rooms—often with not a single daisy to look at—the old, the crippled, the sick, the merely neglected and shut-in living persons to whom the beauty and cheer of a few blooms, embodying a message of kindliness and fellowship, would make much difference. The Irene Kaufmann Settlement of Pittsburg, in initiating an annual Flower Day for the Living, has carried into many homes the gladness of the Christian Easter holiday and of the Jewish Purim or Passover. Here are some of the results as recorded by those who took part in the round of visits:

"Mrs. Goldberg, an old lady, crippled with rheumatism, when she received her plant said 'Long shall you live, and many Passovers shall you have.' She bowed and thanked me several times, and placed the flower on the center of the table so the woman who lives in the next room could also enjoy it. Mrs. Goldberg explained that they both use the same sink and spigot and the woman in the next room would have to pass the table and see the flower when she went for water."

"Our Italian mother lives in a dingy courtyard. She beamed with happiness when she received a cineraria, and exclaimed that the flower was a bit of sunshine for the whole court. The rest of the family—ten children and the father, a street cleaner—were consulted and agreed with her that the whole court must share in their gift. So, with much pride, they placed their 'bit of sunshine' on a little shelf right outside of their second floor window, which faces the court. Little Tony declared they 'wuz the sweetest folks in the court.' "

"Our colored man of fifty is a patient sufferer. For eight months he has been bed-ridden and has excruciating pains. When the nurse walked into his room with the flower, the smile on his face confirmed his statement as to his joy in getting such an Easter greeting. 'Lan' sakes chile, I'sa not too sick to 'preciate flowers. I'sa kinda got the feelin' of bein' young in me now. God bless you!' "—*Survey.*

* * *

EVEN IN A TENEMENT!

Once I saw this Great Doctor of mine a burning, vibrant force in a room of a crowded tenement, from the roof of which one could not see a blade of grass or a tree. In fact, that force filled three rooms, in which lived a man and woman and five children. I spent an hour in those rooms on a Sunday afternoon, and the experience of that hour in a hot and crowded tenement was a mightier sermon than was ever preached to me in the heart of a forest. At every window was a box in which green stuff was growing. There were flowers in pots. A pair of canary-birds looked down upon the smoky roofs of a great city and sang. What interested me most was two contrivances the man had made to force oats into swift germination and growth. In a week, he told me, the green sprout of an oat would be two inches long. Then I saw why they were grown. Several times while I was there would a dove come to a window and wait for a bit of the green. I could see they were different doves. They told me at least a dozen were accustomed to come in that way. They were the children's pets. A little baby in arms cooed at them and waved his arms in delight. I have seen many poor tenement families, but that, I think was the only happy once. The singing of the birds, the coming of the doves, the growing of green things in their room were their inspiration, their hope, the promise of dreams that would some day come true. Nature had become their religion, and yet they did not know it as such. It was calling them out into the great open spaces—and they were living in anticipation of that day when they would answer the call.—*James Oliver Curwood, in "God's Country."*

Some Worth-while Books

Any Book Published For Sale by the Universalist Publishing House

The Phantom Caravan. By Kendall Banning.

From the West comes this slender volume of charm and grace and musical quality—indeed many of the poems are intended to be set to music, or have already been. The title poem of course stands first, and begins with a fine swing:

Out of the Dusk they troop, my son, from the uttermost poles of the Past,
Where the spark of their lives was lit by the Norns and their courses moulded and cast.
As a cavalcade they ride them forth, in a line from Ab to you:
Your brawn is theirs and your brain is theirs; you do as they bid you do.

The fact that Love is the greatest power in the world is the foundation of these lines:

Once on a time, once on a time,
Before the Dawn began,
There was a nymph of Dian's train
Who was beloved of Pan;
Once on a time a peasant lad
Who loved a lass at home;
Once on a time a Saxon king
Who loved a queen of Rome.

The world has but one song to sing,
And it is ever new,
The first and last of all the songs,
For it is ever true;
A little song, a tender song,
The only song it hath;
"There was a youth of Ascalon
Who loved a girl of Gath."

A thousand, thousand years have gone,
And aeons still shall pass,
Yet shall the world forever sing
Of him who loved a lass—
An olden song, a golden song,
And sing it unafraid;
"There was a youth, once on a time,
Who dearly loved a maid."

—and here is a dainty echo of old English song:—

London's streets are brave to see, and London's towers are splendid,
And Fortune waits at London's gates to smile and speak me fair;
But what would I with Fortune's smile or all the wealth o' London,
Unless the lass I love the best should come to greet me there?

The quays are piled with merchandise, with silk, brocades and silver;
I hear the trade wind callin', and the tide is running free,
But what would I with silk brocades, or all of India's wonder,
Unless the lass I love the best should come again to me?

Sight Unseen, and the Confession. By Mary Roberts Rinehart. Picture jacket, $1.75.

Some one has said that Mrs. Rinehart's pen must be dipped in magic, for she gives to each of many subjects a fresh and vigorous presentation.

"Sight Unseen" relates the strange experiences of a small group of neighbors who, idly listening to a non-professional medium, are startled when she describes a murder, which a few hours later is discovered to have been committed in the neighborhood. It seems a case of suicide, and is so dealt with by the law, but the Neighborhood Club's investigations point to their having "followed a tragedy almost from its beginning to its end." We may add that the investigations are not without their humorous moments.

"The Confession" is the story of persistent and mysterious happenings in an old house which a spinster aunt has taken for the summer and unexpectedly occupies alone except for her maid, the nieces and nephews having scattered. It is a story of shadows, but the mystery is solved and at the end the sun of happiness shines brightly.

Mostly About Trout. By Sir George Aston (George Southcote). $2.50.

These are the days when parson and layman alike pack up their rods and bait for the wily trout, and this book is a good prescription for before and after.

It is a collection of roundabout papers, written during the war—for this author is not only a peaceful fisherman but a Major-General (now retired) of the Royal Marine Artillery, who served on the general staff of Whitehall and was in command of the Expedition to Ostend in 1914.

We read of "My First Trout," "A Grayling Day," "February Fill-Dyke," "August in North Devon," "An Albanian Trout Stream," "Sea Trout in the Shetlands," and others, equally delightful; and last comes "A War Memory," which tells of that memorable Fourth of July when the American soldiers rode through the streets of London, "cheering, yelling and waving flags" amid "the counter-cheers of Londoners, of soldiers, of seamen and of airmen, belonging to all parts of the British Empire. . . . The Fourth of July. What a memory, and what an outcome!"

The Wreck. A Hindu Romance. By Rabindranath Tagore. $2.25.

"No one doubted for a moment that Ramesh would pass his law-examination. The Goddess of Learning who presided over universities had always showered petals on him from her golden lotus, and rained on him medals and scholarships to boot." He is in love with Hemnalini, the sister of his chum Jogendra, who lives next door to his lodgings—a Brahman family, and Hemnalini "had recently sat for the First Arts examination."

But Ramesh's father, Braja Mohan, has already chosen a bride for his son—the daughter of Isham, to whom he owes his prosperity—and an early day is set. Ramesh goes through the ceremony without looking at the girl, and whole party start back to Calcutta, but are overtaken by a sudden storm and all the boats are wrecked, Ramesh being the only survivor. Regaining consciousness, he finds himself on a sandy island, and discovers a young girl in the crimson dress of a bride, whom he supposes to be his wife until she tells him that her name is not Susila but Ramala.

Complications ensue. Hemnalini and her people suppose Ramesh to be married, and Hemnalini accepts another suitor; Kamala falls into the clutches of a cruel woman, but is rescued by friends and eventually finds her husband, and Ramesh sees a happy future opening out before him.

The Basque Country. Painted by Romillyy Feddern. Described by Katharine Fedden. With many illustrations in color. $6.00.

An artist with an inspired brush and an author with a sparkle-tipped pen, as shown in that delicious bit of comedy "The Spare Room"—what better combination could there be for the making of a beautiful travel book?

Romilly Fedden and his wife spent the winter of 1918-19 in Bayonne, "the Gate of the Basque Country," which is one of the loveliest and most romantic corners of the world, and while one made pencil sketches and water-color paintings the other set down their happy adventures day by day. We see the "old houses glowing rose and gold," the "country full of flowers, yet whose valleys are tinged with the melancholy inseparable from the hills," the sunny vineyards; but best of all we read of the brave, proud people who are so individual and loyal, and who in the Great War went "over the top" singing the same wild chant which their ancestors sang fifteen hundred years ago when they conquered the Visigoths and took possession of the mountain fastnesses where their descendants abide to-day.

Silver Fields and Other Sketches of a Farmer-Sportsman. By Rowland E. Robinson. $1.75.

These sketches by the author of "Dann's Folks," "Uncle Lisha's Shop," etc., are here gathered together for the first time. They tell of "Fox-Hunting in New England," "Dann's Farm Life," "Black Bass Fishing in Sungahneetuk," "Trapping Up Little Otter," "On a Glass Roof" (winter fishing), "The Voices of the Seasons," etc., and take us to the good Vermont country, where the Green Mountains beckon and welcome us.

Young People's Christian Union

DIRECTOR'S DATES

Aug. 21. Wilton, Maine.

Aug. 28. Charlestown, Mass.

Aug. 29-30, Vermont Y. P. C. U. Convention, Brattleboro.

Aug. 31-Sept. 4, Y. P. C. U. Institute, Murray Grove, N. J.

Sept. 12-17, Mid-West Institute, Chicago.

Sept. 17-18. Illinois Y. P. C. U. Convention, Galesburg.

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THE TRANSFORMATION OF FERRY BEACH

In the summer of 1917 the first Young People's Christian Union Institute was held at Ferry Beach. There was one member of the faculty, Miss S. Laurine Freeman, and about a dozen students, practically all of whom were the waitresses and other workers on the grounds. These young people were a small minority of those in attendance at the Ferry Beach meetings, which were carried on as they had been for years, as a sort of Universalist Camp Meeting—a time for fellowship and inspirations which appealed almost wholly to the older people of the church. Not a word of this is intended in disparagement of the meetings as they were. We need more of that kind of fellowship and inspiration, and no place can be more attractive for this purpose than Ferry Beach, which adds to its natural beauty and attractiveness the power of the spirit of Quillen Hamilton Shinn, the St. Paul of the Universalist Church.

The Young People's Institute in 1918 was only a larger and of a little different character from the first.

Then came 1919. The Convention of the Union was held at Ferry Beach, and hundreds of young people came. Every possible lodging place, not only at Ferry Beach but along the shore from Camp Ellis to Ocean Park, a distance of three miles, was occupied. It was here that the Union started on the Murray Anniversary Crusade, three months before the General Convention at Baltimore adopted this name.

The important fact in the present connection is that during that Convention Ferry Beach endeared itself to the Y. P. C. U. and its members. Those who were not present have heard so much about it from those who were that they all want to come. If the Convention comes here again, or better, when it comes here again, there will be more who are eager to come than has ever been the case before.

Last year the Convention met at Murray Grove, and all who could journeyed to this greatest of our shrines. But many could not go there, and Ferry Beach had a larger registration than any year in its history except 1919, which included the Convention. During Young People's Week there were nearly fifty of the young people themselves, in addition to many still young in spirit, and heartily interested in the Y. P. C. U. and its work.

This year there are nearly three times as many young people here as there were last year. There are three simultaneous classes at each of the Institute periods, and in one of these there is a registration of about a hundred. Of course the others are smaller. During Young People's Week, Ferry Beach has become a school not only of Y. P. C. U. methods but of Christian efficiency. With inspiration there is linked that instruction which will wisely direct the power here generated into effective service for Christ and His Church.

The General Sunday School Association is also making this the greatest of its summer schools for the training of church school workers. Its work has continued during a larger number of years and was the first to begin the transformation of Ferry Beach into a center of normal religious training.

What Lies Ahead

There ought to be time at Ferry Beach for all the summer school work that needs to be done by the Y. P. C. U., the General Sunday School Association, the Women's Missionary Association, and other organizations, and in addition to this, for the rest and recreation that many come here to find. The two do not mingle well. The necessary activities of the Young People's Institute especially interfere with those who come primarily for rest and quiet. The recreation of those who come primarily for that lower the morale of the Institutes. The two should be kept as distinct as possible, and perhaps the way it will work out is that the season will be extended to allow plenty of time for both.

The Anyville Y. P. C. U.

Several years ago at the annual conventions of the Y. P. C. U., little demonstration dramas of the right and wrong ways of conducting Union meetings were staged and proved very helpful and suggestive. They were done under the name of the Anyville Union, and were intended to portray what could be done in any Union in any town or city.

Last year, when the Y. P. C. U. Institute became a large factor at Ferry Beach, the committee in charge decided to call the place Anyville, and the officials of the Ferry Beach Park Association willingly co-operated. Dr. Rowland was mayor and Mr. Scott was assessor. The children were organized as a Junior Union by Miss Freeman, and this proved to be so popular and successful that not only has this feature been repeated this year, but the same method has been used by the Senior Unioners.

The Institute

More complete reports of the Institute and its various features will appear in *Onward*. Here it needs to be noted only that every effort has been made to balance the program. Attempts have been made to meet the needs of the older people on the grounds by holding Bible and Mission Study classes for them. These have been conducted by Rev. John M. Ratcliff, pastor of Anyville, and Rev. Clifford R. Stetson, who has also led a conference of State Union officers.

Beulah Cone has led the Mission Study class of the young people; Ruth Downing has conducted the Anyville Junior Union, and a class for Junior Superintendents, present and prospective; and the Director of Young People's Work, in addition to assisting in the Anyville Union, has conducted a conference of ministers and other adult workers with young people.

Among the Stars

One of the big moments of the Institute was the lecture by Professor Tubbs of Bates College on Thursday evening. He took us on the wings of light, traveling through incredible distances to visit first our own solar system, and then some of the stars and constellations. The first impression received from his word was one of wonder, then of awe, and then of man's seeming insignificance; but then with a word he brought us back to a realization that in the universe are minute particles of matter, molecules, atoms, electrons, so small that the human mind is as much at a loss to conceive them as to understand the distances between the stars, and each one is perfect. To those who heard, the heavens with greater force and clearness declared the glory of God.

Stanley Manning,
Director of Young People's Work.
Ferry Beach, August 12.

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For the Quiet Hour

After you have weighed your neighbor in the balance, drop a nickel of fairness in the slot of self-examination, and find out your own moral avoirdupois.

Selected.

Tenacity of will, or wilfulness, lies at the root of all courage, but courage can only rise into true manliness when the will is surrendered; and the more absolute the surrender of the will, the more perfect will be the temper of our courage and the strength of our manliness.

Thomas Hughes.

How quickly am I discouraged if I presently find not what I expect in duty? Whereas the well is deep and much pains must be taken to draw up those waters of joy.

John Feavel.

Let each man think himself an act of God.

Philip James Bailey.

The W. N. M. A.

Conducted by Mrs. Marietta B. Wilkins, 52 Essex St., Salem, Mass.

FOREIGN MISSION CONFERENCE—EAST NORTHFIELD, MASS

Report of the Denominational Rally

(Continued)

The following letter from Miss Kirk was read by Miss Bradley:

"This is the third message I have been privileged to send winging across the seas to you from the Sunrise Kingdom, though I have not been here quite three years yet. Is it only three years ago that I had the honor of leading that band of visiting missionaries in the beautiful pageant the Northfield Conference gave? Little did I dream that I, myself a missionary, should look back three years later to that day as one of so great significance to me! How little we know of what the years are to bring to us!

"It was not because I had not thought of missionary service before, but only because it seemed to be a closed avenue to me, that I felt a wish that I were one in very truth with that band of returned soldiers who had waged the battle for Jesus Christ for so many years and in so many different lands. And who knows, perhaps this year there shall be one among our Camp Murray girls to catch this same spirit and to come forward and say, 'Here am I; send me.' We ought not to have such hard work to find one or two out of our splendid young women to enlist in this work for the Master. Yes, of course it means sacrifice—the Master's work always means sacrifice—but it is only through sacrifice that we rise to our best selves. And if there is sacrifice there is also joy. Jesus never asks us to give up one thing without returning to us something else in full measure. We, to whom so much has been given of precious worth in the noble Faith that is our privilege to hold, why should we shrink from making sacrifice for it? 'He that loveth his life shall lose it, but he that loseth it for my sake, the same shall find it.' It is my earnest hope and prayer that this year shall see the consecration of one of our earnest, gifted young women to this field of service. 'Lift up your eyes, and look on the fields; for they are white already to the harvest.' 'Pray ye therefore the Lord of the harvest that he may send forth laborers into his harvest.' I shall be picturing your busy week at Northfield. It is a week full to the brim, as I know from happy experience. I trust it will be a week of special blessing for you all. When you sit on old Round Top some evening and sing 'Day is dying in the West,' think of me singing it, too, in far-away Japan, only my words sound a little different, for I am saying '*yami ni knoo yo no.*' I always think of Northfield when I sing it for the two are so closely associated in my mind. The Japanese love this hymn, too, though they do not have the beautiful memory which I have of it. We often sing it in English, too, at our Sunday evening song-service.

"Now I must say good-by to you all, friends old and new. I shall weigh this letter far beyond the postage limits if I fill it full of all the affection I have for you, but I guess the postal service won't about know it so I will venture to send it in brimming measure."

It was recommended that greetings be sent to the following missionaries who had been at Northfield: Miss Kirk, Mrs. Ayres, Miss Hathaway and Tei Yasumura.

(To be continued.)

Sunday School Search Lights

The address of the General Sunday School Association of the Universalist Church is 359 Boylston Street, Boston, Mass.

EVERY SCHOOL IN INDIANA

Here is a report that contains, not only good news, but suggestion of a plan that may well be tried in other states.

Peru, Ind.

I am glad to report that our secretary has secured a report from *every* Universalist Sunday school in Indiana for the last year. This I think has not been accomplished before. Our total number of members is 647. We will be able to make a much better showing for the present year.

Acting on your suggestion, we adopted this year a systematic plan of visiting among the schools, each school to send on the same day delegates to visit and hold a rally at a place designated by the Sunday School Board. We have held a number of such rallies and in every case they have proven beneficial to all concerned. Result: our schools are in much better shape and are doing better work than ever before. I believe *every school* in Indiana is better than a year ago. And we expect to keep growing.

Yours truly,

O. Moseley, Treasurer.

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THE DISTANT SCHOLARS

Our city schools are sadly puzzled regarding the children who live so far from the church that, because of both time and car fares, they are unable to attend. In Peoria, Ill., one teacher, herself living in a suburb, gathers the neighborhood children in her home and gives them instruction. They are considered in every way as members of the central school.

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COMRADES OF THE QUIET HOUR

Miss Beulah Cone is delighted with the way in which our schools are responding to her Quiet Hour work. Having introduced the plan into the Young People's Christian Union, she is qualified to judge, and she declares that a most encouraging start has been made.

It should be remembered that many of our officers and teachers are already Comrades on the roll of the Y. P. C. U., and that many of the scholars are listed through either the Senior or Junior Unions.

Here is Miss Cone's Sunday school list to date the first column being teachers and officers and the second pupils:

Amesbury, Mass.	2	2
Reading, Pa.	9	9
Hudson, N. Y.	3	8
Columbus, Ohio	1	
Lockport, N. Y.	1	2
Oneonta, N. Y.	1	2
Norwich, Conn.	8	2
Binghamton, N. Y.	1	
Litchfield, Ill.	1	2
Conover, Ohio	1	
Westbrook, Me.	1	
Cambridge, Mass.	1	
No. Cambridge, Mass.	10	
Grove Hall, Mass.	2	
Marlboro, Mass.	33	1
Springfield, Mass.	2	11
Newtonville, Mass.		3
Norwich, Conn.		1
East Hartford, Conn.		1
Galesburg, Ill.		1
Venice Center, N. Y.	1	
Orange, Mass.		1
Logansville, Ga.		1
Arlington, Mass.	2	
24 schools	80	47

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A HOOPESTON MOTTO

The Sunday school at Hoopeston, Ill., is growing rapidly in size and power. It is no wonder when we consider the special motto adopted by the managers—"Nothing too costly if it helps the school."

Let us all think that over. May we not get away from the idea of cheap lessons, poor equipment, limited quarters? The religious education of the young is worthy of the best and most that we can give or get.

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MORE NEW SCHOOLS

Still they come. Five new schools were organized during the months of May and June: Long Beach, Cal. (undenominational), Waterloo, Iowa, Farmer's Station, O., New Portland, Me., and Feasterville, S. C.

And others are in process. Our standing notice in the *Leader* brought in two applications in one week.

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In the West Somerville, Mass., Universalist Sunday school all classes but two are organized. To the fact is attributed much of the remarkable progress of the past year.

Among Our Churches

Connecticut Letter

Connecticut parishes again this summer are taking advantage of the generous offer of the Connecticut Convention to pay a week's expenses of three representatives from each parish at some summer Sunday School Institute. * * The passing of Mrs. E. C. Pinney takes from our ranks one of the most devoted and loyal of friends. The Stafford church will miss her. She will be missed greatly, also, from our Conventions. We are grateful for the consecrated life of this noble woman. * * Unsolicited on the part of the parishes concerned, the Y. M. C. A. officers in Hartford and in New Haven have voted to give the members of the Universalist churches all the rights and privileges of active membership. In Hartford Charles G. Lincoln, president of our Convention, has been elected a member of the Y. M. C. A. Board. We are glad to note this evidence of a broader spirit of fellowship. * * Gustave H. Leining, a graduate of St. Lawrence last June, preached most acceptably in the New Haven church the last Sunday in June, when the New Haven pastor preached in Meriden. Mr. Leining is a member of the Meriden church and a brother of Rev. Fred C. Leining of Providence. Your correspondent is summering as usual at Stony Creek, twelve miles from New Haven. Recently about forty of the New Haven church ladies, members of the Mission Circle and Ladies' Aid, had an outing at the minister's summer home. One member of the New Haven Y. P. C. U., John H. Slator, secretary of the State Y. P. C. U., attended the National Y. P. C. U. Convention in Chicago. I was privileged to be present at the services held by the Universalist Historical Society in the old historic church in Plymouth, Mass. To attend these exercises and to take part in them made it necessary for me to secure a supply for the last Sunday in July. One of the young men of the church, Joseph S. G. Bolton, a graduate of Yale, and now instructor in English in Syracuse University, was called upon to supply the pulpit. He did this most willingly and acceptably. It certainly is most desirable to have laymen who can serve as lay-preachers. Mr. Bolton is a grandson of the late Judge Joseph Sheldon, who for so many years was one of the most stalwart adherents of Universalism in the state. * * The appeal of our General Superintendent that Rally Day in October be made a great in-gathering day for our churches, meets with the sympathetic approval and commendation of all our loyal workers. May the Connecticut parishes continue intensively the splendid "win-one" campaign. At the Detroit Convention we want our state to rank well. * * The Convention Church has been organized in Connecticut, with the state superintendent as pastor and Mrs. Susan S. Bishop of Bridgeport as clerk. If you know of isolated Universalists in the state who might join the Convention church, help your state officers by telling them of those who possibly can be added to our rolls as members or constituents of the Convention Church. * * At the Convention at Bridgeport in May, Mrs. Susan S. Bishop was elected a trustee of the Convention. She is the first woman in this state to hold this office. We know what kind of service she will give for her record in the state and local work of the Mission Circle is a splendid one.

Theodore A. Fischer.

New York State Letter

The meetings of the various associations were held during the month of June and were uniformly well attended. In fact, in two or three instances the attendance was larger than in any previous year. It was an inspiring sight to see some of our churches at these meetings quite as full as our churches are at our State Convention sessions. * * New York State is raising two hundred thousand dollars for a Minister's Pension Fund. Money for this purpose is coming in quite rapidly on the annuity plan. While it is not expected that this money will be raised hurriedly, it nevertheless now appears that it will be forthcoming within a reasonable time. When this amount is added to the fund which we already have, it is hoped that a maximum pension of a thousand dollars a year may be given. Many believe that nothing will more quickly stabilize our ministry than this. * * An innovation in our State Convention session has been planned by Dr. Reed, our president. We will this year hold a fifty-four hour convention. Dr. Reed's plan is a most complete one and the program is nearly ready to publish. From present indications our Convention session to be held in the Rochester church will be largely attended. Rev. Lewis H. Robinson of Herkimer has accepted a call to **Albion**, beginning his pastorate the first of September. In addition, he will minister to the Clarendon church, which has reopened after a dormant period of several years. * * A bell is being installed in the beautiful old belfry of the lovely old colonial church at **Henderson.** The church is prospering under the ministry of Miss Druley, a Canton Theological student. * * The church at **Troy** was robbed of its silverware and other articles of value recently. Thieves broke into several churches in the city of Troy at the same time. Rev. George C. Boorn has inaugurated a constructive and progressive program. * * Rev. E. L. Everton of North Carolina has been called to the **Victor and Canandaigua** churches, and will commence work Sept. 1. * * The annual parish meeting at the **Auburn** church revealed progress and accomplishment along all lines. The minister's salary was increased. * * At **Southold** a ten thousand dollar endowment fund is being solicited. * * Candidates are being heard at **Middleport** and it is hoped that a minister will be settled in the fall. * * The purchase of the large lot adjoining the church property at **Binghamton** gives the parish one of the finest sites in the whole city. * * The men of the parishes at **Central Square and Cicero** are being organized into a chapter of the Comrades. The outlook for the future in both churches has never been brighter. Rev. Julia Tobey is the minister. * * The church at **Rochester** is closed for two months. The pastor, Rev. W. W. Rose, is spending his vacation at Provincetown, Mass.

G. D. Walker.

Southwestern Letter

Torrid weather all over the South this summer has been making church work unusually difficult. As a native of this region, I can testify that the temperature has been above the average. * * In the larger towns and cities, many ministers take vacations through July and August. But it is not so in the rural districts. Because of roads deep in mud, little can be done in the country districts in winter. Church activities come to a stand-still. But in the summer, roads are firm and traveling is comparatively easy. Church attendance becomes much larger, and the minister is expected to be at his best and do his best. Reports from most sections of the South for the months of June and July indicate satisfactory progress on the part of most churches. Nothing extraordinary has transpired, but there has been a steady advance. * * Rev. J. M. Rasnake, who is in charge of a number of rural churches in the region of **Atlanta, Ga.,** has been adding something to their numerical strength. His audiences have been large, and the interest has been

good. Few men in our Southern ministry have succeeded as well as Mr. Rasnake in gaining a hearing and winning the respect of people not in harmony with our interpretation of the Christian religion. * * It was my privilege and very great pleasure to conduct a service at Americus, Ga., on the first Sunday in June. Because of numerical and financial weakness, this church has been able to have only occasional services; and for a number of years those loyal Universalists have expected us to conduct such services, visiting them once or twice a year. On this occasion, the attendance was unsually large and the interest fine. * * The work in **Kentucky** still advances. The churches are fully alive, church membership is growing, and the Sunday schools are prospering. Since the publication of my last letter, I have conducted special meetings at **Walnut Grove, Consolation, and Burlington.** It is too early to give a correct judgment as to results; but with one possible exception, I am fairly well satisfied with what has been accomplished. * * Four evening services were held at Walnut Grove. The attendance was large. On one evening the seating capacity of the commodious school house where we met could accommodate only about one third of the people who came, and on another occasion many could not get seats. During these meetings, three members were added to our newly organized church at Dawson Springs, a short distance away. At the church at Consolation I was assisted on Sunday by two of our capable laymen from Hopkinsville, George M. Clark and Carl H. Williams—one conducting the forenoon, and the other the afternoon service. Everybody was delighted with the earnest, straightforward messages given by these men. It was great a occasion for us all. On Wednesday following, the Rev. Stanley Manning, on his way to Chattanooga, stopped off to see us. He spoke to a large, appreciative audience, not only giving the minister in charge a little rest, but presenting matters of great moment to all of our people. He is an always welcome guest. During this week of meetings, six members were added to the church, and this will only open the way for others. The Sunday school is prospering. * * The services at Burlington were seriously hindered by stormy weather. I wasn't satisfied with the results, and am planning to visit those good people again the last week in October. Pastorless for a number of years, the church has been declining. The tide should turn. Let us say it must.

Thomas Chapman.

Church News and Interests

DENOMINATIONAL CALENDAR

July 16-Sept. 5. Murray Grove, N. J.

Sept. 11-17. Sunday School and Y. P. C. U. Institute, Chicago.

September 20-22. Illinois State Convention, Galesburg.

Sept. 22-25. North Carolina State Convention, Pink Hill.

Sept. 23. North Carolina Branch W. N. M. A., Pink Hill.

Sept. 26-29. Maine State Convention, Waterville.

Sept. 27-29. New Hampshire State Convention, Nashua.

Oct. 4-6. New York State Convention, Rochester.

Oct. 15-18. General Sunday School Association Convention, Detroit.

Oct. 19-23. General Convention, Detroit.

Oct. 19. W. N. M. A. Biennial Convention, Detroit, Mich.

Oct. 22. Biennial meeting, National Order Universalist Comrades, Detroit, Mich.

Conventions and other organizations desiring to be listed in this Calendar should send dates of special events to Rev. Roger F. Etz, Secretary, 359 Boylston St., Boston, Mass.

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PERSONAL

Rev. H. B. Taylor of Meriden, Conn., has returned from Europe and is spending the remainder of the summer at his summer home in Marion, Mass.

CHURCH MEMBERS REPORTED IN 1921

Before reported	3,374
Americus, Ga.	6
Mitchellville, Iowa	1
Dawson Springs, Ky.	5
Buffalo, N. Y., Grace	5
Tokyo, Japan	2
Total	3,393

CHRISTENINGS

Before reported, 981. Buffalo, N. Y., Grace, 3. Total, 984.

Iowa

Boone.—Rev. S. E. Franc will preach here Aug. 28 and Sept. 4. Rev. O. G. Colegrove was here Aug. 6, and officiated at the marriage of Mr. E. Dahlgren and Miss Elizabeth Herring, active young people of the parish. Final payments at the Big Drive are nearly all made.

Mitchellville.—O. G. Colegrove, pastor. On Aug. 7, the first Sunday after vacation, one man united with the church. The opening service was devoted to reports from the Chicago Convention. All the churches of the city united with us at the evening service of the same Sunday, when the church was crowded to the doors. Mr. Colegrove will preach at the Christian Church, Aug. 21.

Csage.—A. W. Altenbern, pastor. The Sunday school joined the other schools here in a picnic which all enjoyed.

Webster City.—Rev. H. L. Shook, pastor. The church is having a vacation, and its pastor is in Woodstock, Vt.

Massachusetts

Melrose.—Rev. L. L. Lewis, pastor. On July 17 a party was given by Mr. and Mrs. Victor Friend in honor of Treadwell Smith of Melrose and Mr. Iwamoto, a Japanese student at Harvard University. Mildred Ferguson and Marjorie Goodwin entertained the twenty odd guests with music and stories. Mr. Smith, on completing his course at Oxford this coming year, will devote seven years to missionary work in Turkey in connection with the Student Volunteer Movement. He has spent a great deal of time in Europe and Asia, formerly being connected with the Near East Relief Work. He gave the guests a most delightful description of his travels and unusual experiences abroad, interspersing his remarks with several anecdotes and glimpses into the mannersisms and peculiarities of the various countries. It was not always the pleasant side that he told, but often the pathetic, and he endeavored to point out the seriousness of conditions abroad, especially sanitary conditions in Syria and India. Mr. Iwamoto then told of his home and parents in Japan. Both his parents were Christians; in fact, his father dedicated a Methodist Church in Tokuo. His mother was an authoress and has translated little Lord Fuantleroy and several of Dicken's works into Japanese. When Mr. Iwamoto came to this country, however, he was a firm believer in Buddhism, and it was not until after the Des Moines Convention in 1919 that he was ready to become baptized. After finishing his course at Harvard, he intends to return to his native land and to teach the natives of Korea American methods of farming. He also hopes to establish a gymnasium for Japanese girls and a Memorial similar to our Morgan Memorial.

Ohio

Springfield.—Rev. I. W. McLaughlin, pastor. A memorial service in honor of Mrs. Ida M. Russell, for more than fifty years a member of the church, was held July 31. The church is closed through the month of August. Sept. 1 will mark the beginning of the eleventh year of the present pastorate. Mr. McLaughlin and his wife were pleasantly surprised on Aug. 3, their wedding anniversary, by a lawn party, held at the home of Mr. W. D. McIntire, and attended by the friends of the church. Gifts of gold were presented in honor of the occasion.

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CHAMBERSBURG SUMMER SCHOOL OF MISSIONS

In the attractive and comfortable buildings of Wilson College the fifth annual session of the Chambersburg Interdenominational Home and Foreign Summer School of Missions convened on June 28. Such occasional speakers as Amelia Jo-

sephine Burr, Rev. Peter Ainslie, Rev. Charles Stelzle, Margaret Slattery, and others contributed to the wealth of the program. One popular person present was Marcella Syn, one of the first three graduates of Ewha Haktang College, Seoul, Korea, who is now in this country completing her education. She could not quite understand the meaning of so many denominations in this country. She said in Korea they were so busy trying to understand the meaning of Christianity that they had no time to pick it to pieces.

Courses in home and foreign missionary plans, as well as three excellent Bible courses, were given, and forums were conducted along the line of Social Service.

Out under the open sky against the background of fine old trees a beautiful pageant under the direction of Mrs. Morrell was given.

The total registration was 730. There was an increase of two Universalist girls over last year. If we are ever to become a World Church for World Service, we must *awake* to the great opportunity and importance of this missionary education. Therefore, begin now to plan for Chambersburg in 1922.

Ida H. Waller.

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Notices

MURRAY GROVE ASSOCIATION

Program for 1921

Aug. 23-29. Chapel Talks, "With the Future Men and Women of the Universalist Church." 9-12, each day, Sunday School Institute, Dr. Huntley, director.

Aug. 28. Morning sermon, Dr. Huntley. Evening address, Dr. J. M. Atwood.

Aug. 31-Sept. 3. Chapel Talks, "The Spirit of Youth." Y. P. C. U. Week, Rev. Stanley Manning, Director.

Sept. 4. Morning sermon, Rev. Stanley Manning. Evening Conference.

Sept. 5. Field Day.

Sept. 6. Closing Day.

One evening each week will be given to story-telling, another to games and another to dramatics. There will be boating, sailing, bathing and fishing.

Rates $14 to $17 a week. For further information write to Rev. Chas. E. Petty, 174 West End Ave., Binghamton, N. Y.

Chas. E. Petty.

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UNIVERSALIST ANNUAL MEETINGS—BRATTLEBORO, VT.

Vermont and Province of Quebec

Annual Convention of the Young People's Christian Union of Vermont and the Province of Quebec, Monday and Tuesday, Aug. 29-30.

Monday, Aug. 29. 4 p. m. Workers Conferences. 6 p. m. Banquet.

7.30 p. m. Devotional Exercises, Rev. Weston A. Cate, St. Johnsbury. Address of Welcome, Miss Marion Knight, Honorary President Brattleboro Y. P. C. U. Response and Annual Address, Earl B. Smith, Rutland, Vt., President Y. P. C. U. of Vermont and Quebec. Keynote Address, Mr. Percy T. Smith, Barnard, Vermont.

Tuesday, Aug. 30. 6 a. m. Sunrise Service. Leaders, Willard B. Sanders, President Morrisville Y. P. C. U., Jack Denison, President St. Albans Y. P. C. U. Subject, "Life's Morning."

8.30 Devotional Service, Earl S. Heath, Derby Line. 8.45. Business. 10.30. Address, Rev. Stanley Manning. 11. Occasional Sermon, Rev. Arthur G. Coxon, Rutland. 11.30. Election of Officers, unfinished business.

Tuesday, Aug. 30. Annual Convention of the Women's Universalist Missionary Association of Vermont and Province of Quebec.

Tuesday, Aug. 30. 2 p. m. Devotional Service, Rev. Frank O. Hokerk, Barre. Reports. President's Annual Address, Mrs. George F. Fortier, Morrisville. Address, Mrs. Katherine B. Haskell, North Carolina. Address, Rev. Nelson L. Lobdell, Japan. Business. Election of Officers.

Tuesday, Wednesday and Thursday, Aug. 30, 31 and Sept. 1. Annual Convention of the Universalist Convention of Vermont and the Province of Quebec.

Tuesday, Aug. 30. 7 p. m. Devotional Service, Rev. Arthur G. Coxon, Rutland. Address of Welcome, Mr. Ferris R. Vaughan, President Brattleboro Parish. Response and Annual Address, Mr. George C. Felch, St. Johnsbury, President Universalist Convention. (The meeting will then be turned over to the Women's Universalist Missionary Association, the President in the chair.) Address, Mrs. Katherine B. Haskell, W. N. M. A. Worker in North Carolina. Address, Rev. Fred C. Leining, Rrovidence, R. I., representing Foreign Mission Board.

Wednesday, Aug. 31. 8.30 a. m. Devotional service, Rev. C. F. McIntire, Concord. Reports. Business. 11. Occasional Sermon, Rev. Clarence A. Simmons, Washington. Eleventh Annual Communion Service of the Convention Church, Rev. George F. Fortier, Convention Pastor, at the table, the Convention Deacons and Deacons of the Brattleboro Church in service.

Wednesday, Aug. 31. Annual Convention of the Universalist Sunday School Association of Vermont and Province of Quebec.

Wednesday, Aug. 31. 2 p. m. Calling of Convention to order, Rev. Frank O. Hokerk, Barre, Chairman Sunday School Commission. Address, Carl A. Hempel, North Attleboro, Mass., President Massachusetts Sunday School Association. Sunday School Institute, Mr. Hokerk and Mr. Hempel. Reports.

Wednesday Evening. Denominational Mass Meeting. 7 p. m. Devotional Service, Rev. R. F. Johonnot, D. D., Bellows Falls. Address Rev. Robert H. McLaughlin, Everett, Mass. Address, Rev. John S. Lowe, D. D., General Superintendent.

Thursday, Sept. 1. 9 a. m. Devotional Service, Rev. T. L. Drury, St. Albans. Business. Election of officers. Addresses in interest of Denominational Enterprises. 10.30. Address, Rev. Nelson L. Lobdell, Japan. Adjournment.

Invitation

The Universalist Church in Brattleboro extends a cordial invitation to Universalists in Vermont and the Province of Quebec to attend the Annual Conventions, Aug. 29 to Sept. 1. Delegates and friends will be entertained in Brattleboro homes for lodging and breakfast. Dinners will be served at the church at 50 cents. Suppers may be obtained at near by restaurants. To secure accommodations, please send date of arrival and name to Mrs. Freeman Scott, 6 Oak St., Brattleboro.

Ferris R. Vaughan, President.
Edwin P. Wood, Pastor.

* *

DETROIT CONVENTION NOTICE

The following men have charge of transportation in their respective states. Arrangements as to accommodations should be made in advance through them. Special fare rates from the Southeastern Passenger Association, Trunk Line Association, Western Passenger Association, and Central Passenger Association. Fare is one and one half for round trip on above lines. Passengers from New England can take advantage of these rates by securing their tickets at Albany at reduced rates.

Colorado, W. F. R. Mills, 1253 Race St., Denver.

Connecticut, Henry C. Reid, 1024 Main St., Bridgeport.

District of Columbia, H. E. Williams, 1330 Belmont St., Washington, D. C.

Georgia, J. M. Rasnake, 500 Confederate Ave., Atlanta, Ga.

Illinois, H. G. Spurgin, Masonic Temple, Urbana.

Indiana, O. Mosely, Peru.

Iowa, J. E. Reid, Altoona.

Kansas, L. F. Schwartz, Junction City.

Maine, Frank B. Cummings, 821 Washington Ave., Portland.

Massachusetts, Geo. W. Rowell, Amesbury.

Michigan, Fred Minckler, 1967 West Grand Blvd., Detroit.

New Jersey, Wm. H. Thompson, Hightstown.

New York State, John Zoller, Little Falls.

North Carolina, L. M. Ross, 1203 Roxboro St., Durham.

Ohio, Arthur Nash, 121 East 8th St., Cincinnati.

Tennessee, Gus S. Currier, 1902 East 12th St., Chattanooga.

Rhode Island, E. S. Burlingham, 111 Progress Ave., Providence.

Vermont, Wm. H. Hamlin, Northfield.

* *

PASSENGER ASSOCIATIONS GRANTING REDUCED RATES TO DETROIT CONVENTIONS

The following Passenger Associations have granted a reduced rate of one fare and one-half for the round trip on the Certificate Plan, tickets being on sale on dates indicated below:—

Trunk Line Association: Covering New York State (east of Buffalo and Salamanca), New Jersey, Pennsylvania (east of Erie, Oil City and Pittsburg), Delaware, Maryland, District of Columbia, Virginia, West Virginia (east of Wheeling, Parkersburg and Kenova). Selling dates: Oct. 13-21 inclusive.

Central Passenger Association: Covering territory west of Buffalo and Pittsburg, north of the Ohio River to Chicago and St. Louis. Selling dates: Oct. 14-22 inclusive.

Southeastern Passenger Association: Covering territory south of Washington, D. C. and Ohio River, east of the Mississippi. Selling dates: Oct. 13-21 inclusive.

Western Passenger Association: Covering territory including stations in Colorado, Idaho, Illinois, Iowa, Kansas (except points on and east of St. Louis—San Francisco Railway, Kansas City, Mo. to Baxter, Kan., via Girard and Cherokee, Kan.), Missouri (points on and north of Missouri Pacific Railroad, St. Louis to Labadie thence Chicago, Rock Island and Pacific Railway, Labadie to Kansas City, Mo.), Minnesota, Montana, Nebraska, North Dakota, northern Michigan, South Dakota, Utah, Wisconsin, and Wyoming. Selling dates: Oct. 14-22 inclusive from Illinois, Hannibal and St. Louis, Mo. and Keokuk, Ia.; Oct. 12-20 inclusive from all other points.

For any additional information regarding transportation write to the Transportation Agent for your State (see lists in recent issues of the *Universalist Leader*) or to Rev. Roger F. Etz, Secretary, 359 Boylston St., Boston, Mass.

* *

GREATER BOSTON SUMMER SERVICES

Summer services, arranged by the Massachusetts Universalist Convention, will be held in the Universalist church, Charlestown, during August, with the following speakers:

Aug. 21. Rev. Frank Oliver Hall, D. D., Chairman John Murray Lectureship.

August 28. Rev. Stanley Manning, National Director Young People's Work.

Service at 10.45 a. m.

Take elevated train to Thompson Square.

* *

OFFICIAL CALL

The twenty-seventh Annual Convention of the Women's Missionary Association of Vermont and the Province of Quebec will be held in the Universalist Church, Brattleboro, Vt., Aug. 30, 1921 at 2 p. m.

All local circle presidents and all departmental chairmen are expected to be prepared with full reports.

There will be addresses by Mrs. Katharine B. Haskell, W. U. M. A. worker in North Carolina and Rev. Nelson H. Lobdell from Japan.

All members are cordially invited to be present.

Martha A. Jenness, Secretary.

* *

MINNESOTA FELLOWSHIP COMMITTEE

The Fellowship Committee of the Minnesota State Convention will meet Aug. 22 at the Church of the Redeemer, Minneapolis, for the purpose of examining Ellsworth C. Reamon, candidate, "as to his fitness in purpose, character and abilities for the Ministry of the Universalist Church."

Thomas J. Farmer, Secretary.

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The Convention needs a much larger endowment for Church Extension. Gifts and bequests solicited.

The Convention acts as Trustee for funds given or bequeathed to Local Parishes.

Funds may be given to the Convention, the giver to receive an Annuity, and, at his death, the money will be devoted to Universalist purposes.

For particulars address,

REV. GEORGE E. LEIGHTON, *Secretary,*
359 *Boylston St.,*
Boston, Mass.

THE BETHANY UNION FOR YOUNG WOMEN

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14 Worcester St., Boston, Mass.

The managers of the Bethany Union for Young Women desire to call attention to this organization, which offers the advantages of a comfortable, quiet and agreeable home at a low cost for those young women with only moderate means of support who come to this city for work or study. It is located at 14 Worcester St., Boston, and is within easy access of the elevated trains and surface cars to all parts of the city. The price of rooms with board, including light and heat, is $4.50 and $5.50 per week, for permanent guests.

During the summer months there are accommodations for women unattended who may wish to visit Boston for a few days at a time. For such transients the price is $1.25 a day.

For further information please address the Superintendent, Miss Ruth E. Hersey, 14 Worcester St., Boston.

For the Board of Managers,
FRANK A. DEWICK, *President.*
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Crackling

"If you want to be really popular with men," says Mr. Arthur Pendenys, "become a widow." This, of course, may be all right, but few husbands can really learn to love a wife who makes a practise of this sort of thing.—*Punch (London).*

* *

A small boy was scrubbing the front porch of his house the other day when a lady called.

"Is your mother in?" she inquired.

"Do you think I'd be scrubbing the porch if she wasn't?" was the rather curt reply.—*O. E. R. Bulletin.*

* *

Ethel: "What's the matter, dear? You look unhappy?"

Edith:"Oh, such hard luck! I married Dick for alimony, and then I had to go and fall in love with him, and now I know it will just break my heart to divorce him."—*The American Legion Weekly.*

* *

Axel, a Swede in an outfit at Fort Jay, woke up one morning with a desire to loaf. He got put on sick-call, thinking it was worth trying, anyway. At the dispensary the "doc" looked him over, felt his pulse, and took his temperature. Then he said:

"I can't find anything wrong with you."

No answer.

"See here, what's wrong with you anyway?"

"Doc," replied Axel. "That bane your yob."—*The American Legion Weekly.*

* *

The teacher had been explaining fractions to her class. When she had discussed the subject at length, wishing to see how much light had been shed, she inquired:

"Now, Bobby, which would you rather have, one apple or two halves?"

The little chap promptly replied: "Two halves."

"Oh, Bobby," exclaimed the young woman, a little disappointedly, "why would you prefer two halves?"

"Because then I could see if it was bad inside."—*Queenslander (Brisbane, Australia).*

* *

Besides being rather a wild youth, Sam Smithers was exceedingly egotistical. A couple of days after he returned from overseas he strolled into a grocery-store where the prohibition amendment was under discussion.

"How about it, Sam?" asked a friend. "Are you peeved because they made the country dry while you were gone?"

Sam drew himself up proudly and gazed at the group of loafers.

"Peeved, nothing!" he ejaculated. "I'm proud of it. Why, they had to amend the Constitution of the United States of America to reform me, and they knew it had to be done when I wasn't here to prevent it."—*American Legion Weekly.*

Rally Day Post Card Invitations for 1921

This new line adequately sustains the ideals of attractiveness and beauty which have always been in our plans as providers of forms for the promotion of Sunday School interest.

More than a pretty card, however, is each of the Rally Day cards, which we are here presenting. We have had the valuable help of an experienced Sunday School writer, whose verses have such merit as attendance getters as to give distinctive value to the beautiful designs, with which they are so appropriately related.

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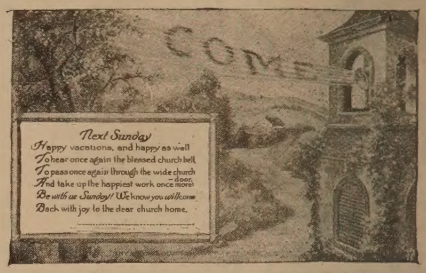

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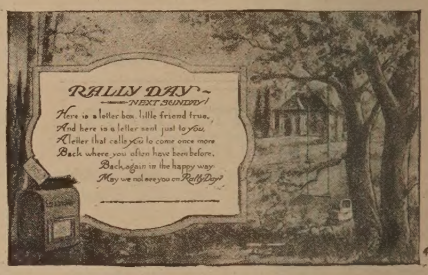

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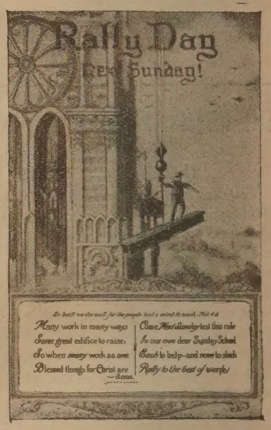

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